

A friendlie
communication or Dialogue
betweene Paule and
Demas,

wherein is disputed
how we are to vse the plea-
sures of this life. By Sa-
muel Byrd, Master of
*Art, and fellow not long
since of Benet Col-
ledge.*

DM

Imprinted at London

for Iohn Harison the youn-
ger, dwelling in Pater no-
ster Roe, at the signe of
the Anker, and are
*there to be
solde.*

1580.

W. Haytun
Grays Inn
1766



TO THE CHRISTIAN

Reader, Samuel Byrd wisheth graces,

mercic, and peace, from God the

Father, and from our Lord

Jesus Christ.



I maie (perhaps) seeme somewhat straunge, there being so manie learned and godlie bookes set out, that I haue not bene discouraged thereby from writing: I desire therfore leaue of the good Reader, that I maie bee heard what I can saie for my selfe. First therefore it maie be answered, that though a matter be handled of neuer so manie: yet the varietie of time and place, maie alwaies minister some new and profitable matter to speake of. Beside this, I haue speciall reasons, and those also manie, to alledge for my selfe in this behalfe. First, it may be said, that though the Argument heere handled, especially dice and card plaie, haue bene condemned, as it were by a general consent of all Nations: yet are there verie fewe founde which haue in

THE EPISTLE

particulars vnfolded, & laide abrode
the vglinesse thereof. They haue
taken the beastlinesse of this game to
be so plaine, and so euident a case,
that they haue not vsed manie rea-
sons in the prooffe thereof. And least
I should seeme to affirme this thing
at a venture, without some triall,
onely to excuse my selfe: the Rea-
der shall vnderstand, that I haue
made inquirie, & that the most that
hath bene said of anie that I can
heare of, is of Pascasius, which hath
entered into the secrets of this idle
pastime, & hath bewraied the hid
thoughts of gamesters, and their di-
sternpered affections. In this res-
pect (I saie) he hath said very much,
although concerning the vnlawful-
nesse of this game, hee hath said
nothing at all. Daneus, a learned di-
uine, hath proued that this game is
vnlawfull, but yet in fewer wordes
then can satisfie the patrones ther-
of. I haue not heard of manie o-
ther, and I am the sooner brought
to thinke, that but few haue taken

TO THE READER.

paines in this thing, because the forenamed Pascasius, making great inquirie, could not heare of anie (as he saith) that hath of purpose written a treatise of this matter. It ought therefore (as I said before) the lesse to be accounted an vnnecessarie worke, which speaketh of that, that so few haue spoken of, especiallie in our English tongue. And I haue ben the bolder to take this thing vppon mee, because I cannot thinke, but that the Lord, which cannot awaie with idlnesse, and hath graunted me so great leisure, requireth it at my handes. This my enterprise shall the lesse bee meruailed at, if men consider that my miserable experience in these vnthrifitie games, canne make mee speake that, which those that want the like experience cannot, though otherwise they bee neuer so eloquent. Beside that, it shall make more for the glorie of God, and more against this sinne, when it is cried out vppon, of him that

A.iii. hath

THE EPISTLE

hath had his delight therein, rather then when it is spoken against of him that hath had no acquaintance with it : and hee teacheth well, which would haue vs, *Excerpere ex ipsis malis, quod inest boni*, I shall also, by this meanes, cheere and make glad, the heartes of those good men, whome I doubt not but I haue heeretofore greeued and vexed with following this confused and foolish gaming. Neither shall it be a small comfort vnto mine owne soule, not onelie for the present time, but euen when those that stand about my bedde can doe mee no good, when the women are almost readie to binde vp my face in a napkin. It will bee (I saie) at that time a great staie vnto my soule, when I shall consider that, that hande, that hath bene so defiled with the cursed bones, and with such filthie papers, now hath bene at defiance with them, and hath writ

TO THE READER:

writ against them. This I doubt not in my greatest extremitie, will bee a witnesse vnto me, that both hand and foote, and euerie part of mee are purged, and cleansed, and purified with the precious bloudshedding of the sonne of God my almightie redeemer. All these reasons beeing well waied of mine indifferent Reader, this my booke shall (I hope) haue the better enterテインement at his handes. Concerning the matter and substance of this treatise, my purpose was, to sette downe a difference betweene the childe of God, and a naturall man, in vsing the present thinges of this life. The naturall man, as a brute beast; looketh vpon whatsoever is before him, and neuer goeth further, and as a brutish swine, which feedeth vnder an Acorne tree, mindeth onelie the Acornes that lie scattered vppon the ground, neuer looking vp to the tree from whence they came: so this people nussel themselves

THE EPISTLE

in the creatures, neuer lifting vp
their heart vnto the Creator; and
some are so grosse, that they thinke
God is greatlie honoured, when
they are so much delighted with
the creature, that they are neuer sa-
tisfied therewith. For when their
eares are altogether busied in pi-
ping and singing, when they rest
their soules, & laie themselves down
in the melodie of Organs and qua-
tering, they call it an heauenlie
noise: but it is an earthlie noise, &
they are Epicures that delight so
much in it. And therefore Plautus,
describing Epicures, setteth them
out by these words: Viuunt musi-
ce. For whie maie not the drunken
glutton as well saie, that sweete lus-
cious meate and drinke, haue an
heauenlie tast? Manie of these men
can tell the naturall reason of
earthquakes, windes, snowe, haile,
and raine, and of all meteors: they
can shewe reasons, howe meate and
drinke doth nourish our life: but the
Lord and giner of life, they will
not

TO THE READER.

not acknowledge. They are buſied altogether in ſecondarie meanes, but the cauſe of all cauſes, the high and mightie God that holdeth the ſterne both of ſea & land, & ruleth with his becke both heauen & earth, & worketh vſuallie by meanes, oftentimes without meanes, ſometimes contrarie to all meanes, they wil not remember. If a man ſpeak of this firſt cauſe, they thinke there is no wit in anie ſuch talke: they are alwaies in their A, B, C, as Caluin that good man noteth: & as blinde buzzards keepe altogether below: but the learned Chriſtian, like an eagle mounteth vp aloft, & vſeth the creatures as ſteppes and ſtaires to aſcend vnto the high God, he is the reſting place of their ioie, he is the ſtay & center of all their delights, They pitie the fooliſhnes of ſuch, as make their back & their belie, their bowling, dicing & carding their God. For how can the vanitie of theſe vaine things helpe them in the time of need? When they are ſore ſick, their gaie coats muſt be let off.

A.v.

When

THE EPISTLE

When their stomacks be taken from them, what good will their meate & drinke do them? They cannot stand to bowle, they cannot sit vp to play a set at Maw. If they thinke that the sight of their companions will ease their grief, they cannot haue that neither: for their delight is in pleasant things, but the sight of a sicke man is altogether vnpleasant. They will not be tender hearted, they will not be like affected, they will not weepe with him that weepeth, they wil not by sorrowing by thee, beare parte of thy grieffe. Then shall thy soule be heauie, & thou shalt haue none to comfort thee, but shalt die in thy sinnes. This shall the end of these men be, for they shall eate the fruite of their owne labour. When these things come vpon them, then shall they know that they had good counsell giuen them. But I forgette my selfe, which reason with the bellic & the back, which haue no eares to heare. I may wish well, & so forth, but there is little hope of amende-

TO THE READER.

mendement, I will turne my speach therefore to thē that maie do good in this matter, & haue authoritie to punish & put down this sin. And I humble beseech all those that are put in trust with any such office vnder her Maiestie, that they would in this behalfe discharge that dutie that is laid vpon thē, in banishing this iniquitie that hath such a great traine of sin to wait vpon it. Aman (saith our statute) that suffereth for his gaine vnlawfull games in his house, shall forfeit, for euery day, 40. s. except he hath a placard: & thē it shall be cōteined in the same placard, what game shalbe vsed in the same house, & what persons, shall play thereat: to this he must be bound in the Chaunserie, before he put it in execution. The gamesters themselves shall forfeite for euery time vi. s. eight pence, but if they be seruing men & men of occupation (vnles it be in Christmas) they shall forfeit for euery time 20. s. And both seruing men and other beside this forfeit, may be cast in prison, vntill they

THE EPISTLE

they be bound in a sufficient summe to play no more . The officers that make not serch every week, or at the least every moneth , where it is like vnlawfull games are vsed , shall forfeit 40.s. And to the end that both magistrates, & others, might the better be put in mind of their dutie in this behalfe, proclamation of this statute must be made euery quarter, in euery market. If I should set downe how far the officers are from executing this good law, they might be ashamed of theselues, & hang downe their heads . For what a shamefull thing is it, that they should not only not put downe this sinne: but put to their helping hand to set it vp. They are bound to search wher it is likelic such vnlawfull games are vsed: but they giue licēse to those men to vit-
tle whom they know, that they will keepe all kinde of ill rule , & mainteine lawles pastimes . What can be more cōtrarie to their dutie that they
are bound and sworne vnto? They should knock downe their signes, & make

TO THE READER.

make a iakes of their houses, or a draught house to feed swine in : but they make them sanctuaries for sin. Those drunken beasts, to whom before it was some paine to seeke vp their copesmates , now they haue more libertie to riot themselues, & to call gamesters vnto them. If all the drunken beasts in the town had laid their heads together , what other thing would they haue desired ? Of themselues they could not haue brought this thing to passe, & therefore the Magistrate must help them. O that men would consider aright of this thing. We all know, that when but one priuate man doth commit any trust to the faithfulnessse of another, what trecherie is it, one to deceiue the other? For the one had not bene hurt , except he had committed his trust vnto the other. He hoped he wold haue ben an aid to him, To whose faithfulnessse shall he then flie, seing he is hurt by him to whom he hath committed himselfe? A man may be defended against another, for
he

THE EPISTLE

he putteth no trust in him: but to take heede of him, whom without breach of loue he could not once suspect, it is almost vnpossible. Seeing therefore it is so hainous a matter, for one priuate man to be vnfaithfull to another, how great treacherie & treason shall we thinke it is, to be put in trust of such honourable personages, in so waightie a matter, as concerneth not onely the safetie of one man, but of an whole countrey, not onely to neglect this charge, but to betray the truth, & to strengthen the enemie against it? Beare with me (good Reader) though I be earnest in this matter: for this coufoning gaming, that I speake against, is the father that begetteth, the mother that bringeth foorth, and the nourse that bringeth vp, all kinde of sinne whatsoever. And who can remedie this thing, but such as haue authoritie, & are put in trust with this matter? The cause of this losenes is, because men would faine be accounted pitifull. If a gamester be of any wealth, then

TO THE READER.

then he plaies away nothing but his owne; though poore men loose their customers, & be vndone with bearing them companie. If they be all poore that play, then it is pittie to trouble them. The scripture indeed doth oftentimes commend the poore vnto the Magistrates, they must neither oppresse them themselues in their priuate affaires, neither must they suffer others to doe them violence: but when poore men do iniurie vnto the poore, when in steed of following their calling, they follow dronkennes, and idle gaming, neuer regarding whether their poore wife & children sinke or swim: when by this means besides other mischiefes, in a short time the whole parish must be charged with thē & their charge, who seeth not that in this case to pity them, & to let them goe vnpunished, is extreame crueltie? The mercifull God, notwithstanding he setteth down a special charge for the poore: yet when they are thus vnruilie, he straitly commandeth the Magistrate
to

THE EPISTLE

to haue no respect of person : Thou shalt not (saith he) fauour the person of the poore. Leui. 19. And againe, Thou shalt not esteeme a poore man in his cause. Exo. 23. He repeateth his saying for feare of forgetting.

Euery man is euen a beast in his owne vnderstanding. We know not what it is to be cruell, & what it is to be mercifull, & therefore we must lerne of the only wise God, seing he vouchsafeth to teach vs. Punish him, punish him : seemes to be a cruell speech in their eares : but they heare not the pitiful cōplaint of the poore children that call for bread & drink, & thorough the rioting of the father, there is none to giue them. If the punishment that is laid vppon a poore wicked man for his amende-ment, seeme cruell, which would also fraie those that see his punishment, or heard of it, from committing the like fault : what great crueltie shall we think it to be, to grieue the hearts of all righteous Lots, that can not chuse but mourne, when they see sin
vnpu

TO THE READER:

vpunished? What crueltie is it to se women & children almost starued, & the whole countrie grow into decaie? The mercifull God open the eies of our Magistrates, & make the see a difference betweene mercifull seueritie & cruell pitie. We haue an English prouerbe, which saith, that foolish pittie marreth a citie: but it is little thought vpon. They maie perhappes thinke they shall bee well thought of, by suffering the wicked to go scotfree, but it can not be. The people shal curse such a one, & the multiude shall abhorre him: but to them that rebuke the wicked shall be sweetenesse, & vpon them shal come the blessing of euery good man. Pro. 24. 23. For open rebuke is better then secret loue. And though the parties punished, winch a little at the first: yet hee that reproveth a man, shall finde more fauour at the last, then he that flattereth with his tongue. If men wold but open their eies, experience would teach them the truth of that which I say. For,

¶ by

THE EPISTLE

by reason of their fearefulnesse and loosenesse, this waies men make no account of them: they despise the Lord, & therefore the Lord despiseth them. Now they do nothing, they are accounted as a king in a stage play, that only maketh a show, & whē he hath done, he goeth his waies: whereas otherwise the Lord would cause men to loue & honor them. To keep their court dinners, or to haue their men & officers to waite vpon them, is but an outward thing, & an accessarie matter to giue some countenance to their office: but the chiefe thing, the essentiall part of their dutie is, to doe iustice & iudgement. But men are hard to be intreated in this matter. I therefore, beseech all pastors & teachers, that they would not suffer themselues to be deceiued witht he disguised names of parson or viccar, which names the scripture knoweth not: but that they would remember, that they are appointed as continuall watch men to ring the alarum bell, & to beat & to knocke

TO THE READER.

knocke at the consciences of men,
especially of the Magistrates, which
maie do all in all in this matter. For,
it is great pittie, that they shuld wā
so great a benefit, as is the putting
them in minde of their dutie, espe-
cially seing the whole Church recei-
ueth so great losse by their slacke-
nesse. If I spake of mine owne head,
my words might be little set by: for
who am I that any mā shuld esteeme
of my saying? But because they be
the words of the great God, they
must be set by. Apollos was a very
eloquent learned man, & yet he was
very well content to be more thē ad-
monished of a poore simple man: I
desire my Reader, that he would do
the like. For I protest before the
Lord, & his Angelis, & before all the
world, that I haue not spoken anie
thing for any delight that I haue in
reproving: the truth whereof, the
Reader may easily see, if he consider
that I haue reprooued no mans fault
so much as mine owne. If I seeme
to be more vehement then needeth,

THE EPISTLE

the cause thereof is, because it is both long, since this our good statute was made, & also a contrary custome hath almost ouergrowne it. It hath bene smothered & shamefully kept vnder of a long time. And it is noted of one, that a Law, the farder it is from the first authoritie, which is as it were the first stroke wherewith it is first sent abroad, the weaker it is. And that a custome, the longer it continueth, the stronger it is. I speak not this, to end any should be discouraged from labouring against this sin, (for the word of God is mightie to bring down euery strong hold, & euery high thought, that listeth vp it selfe against the almightie: but that we shold rouse vp our selues to fight more manfullie against it, seeing it hath so manie, & so mightie enemies to defende it. And because there is little hope, that the Lord will take awaie this losensse of life from vs, either by preaching or by the seueritie and diligence of the godlie magistrate, so long as we cast away from

TO THE READER.

vs so churlishlie his blessed discipline, that hath bene so louingly offered: let vs throw our selues downe and craue forgiuenesse for this our great rebellion, & giue enterteinmēt to it at the last, that the vse & praise of our catholike religion maie bee scene, and that it maie appeare in hir perfect beautie. We see now, that euerie bodie maie do what him listeth, without controlement. The Church maie seeme to bee nothing els, but a companie of outlawes. And what reproch is this to the holy and righteous Lord Iesus Christ, which is the Lord thereof? What Christian heart doth not bleed, to see open & common dronkards to come to the Church, and to be accounted catholikes? How wonderfullie doth this sinne preuaile for want of church discipline? Know you not (saith the Apostle) that a leauen sowreth a whole lumpe of dowe? How manie are infected, whilst the corrupted parties are not cut off? What great commoditie is the whole Church deprived
¶.iiij. off,

THE EPISTLE

off, for want of this communication? If these filthie persons were thus banished the Church, & deliuered vnto Sathan, vntill they had acknowledged their fault, and washed their faces with teares of repentance before all the congregation, this fearfull punishment would make others afraid to offend. The parties that hath offended shall receiue a singuler commoditie by this thing: for now they be not of the Church, and yet are accounted to be of the Church: they thinke their case is verie good, and harden themselves in their sins, and so goe to hell (as it were) in a sleepe, before they be aware: wheras by this wholsome discipline they would be awakened out of their deepe sleepe, they would be made ashamed, and so repent. Thus if they were confounded in this world, they should bee glorified in the world to come: vpon their repentance they should be receiued againe, then should they, not onely be in the Church, but of the Church: theyr sinnes which were so

fast

TO THE READER.

fast bound in heauen, but not in earth, should then be loosed, both in heauen & in earth. These things are confessed & wished for in our communion booke, as it were by a generall consent of the whole Realme, & that manie yeares ago: & yet we stand at a staie, and account those good men our enemies that perswade vs to the practise of it. The Lord for his mercies sake, that sitteth in the heauens, and laugheth his enemies to scorne, & that can bring to passe with the turning of an hand, whatsoever he wil, bring this thing to passe. Wherefore shall the Papists saie, We neuer saw the like wickednesse in our fathers daies? O Lord deliuer thy word from this reproch, and deliuer vs from the flauerie of sin & Sathan, & our own rebellious practises, to freedome & libertie, which is no where els to be found, but in putting on the easie yoke of Iesus Christ, & in being gouerned by his word. We shal not the anie longer vse the name of Christ, as men are wont to vse an olde cloke,

THE EPSTLE.

which put it on when any stormy
tēpest is towards thē, & are ashamed
of it when the storme is ouer. Men
shall not then anie longer vse the
calling vppon the name of God, as
they vse Aqua vitæ, only when they
lye a dieng: but they shall professe
the calling of his name throughout
the whole course of their life: then
shall not the son of God be ashamed
of vs before his father. If the glorious
kingdome of Iesus Christ were thus
set vp, we should haue euen an hea-
uen vpon earth. I am afraide I haue
troubled my Reader with looking an
Epistle, and therefore I will heere
take my leaue of him, wishing him
well to fare in the Lord.

Thine in the Lord, *Samuel Byrd.*

The summe of euerie Chapter.

<i>What pleasures are lawfull, and that we maie offend, by vsing them too little, or too much. Chap. 1. fol. 1.</i>	<i>Chap. 3. fol. 29.</i> <i>That our kind of dan- sing is vtterlie vnlaw- full. Chap. 4. fol. 34.</i> <i>Of Dice and Cards.</i> <i>Chap. 5. fol. 37.</i> <i>A remedy against such evils, as haue ben be- fore spoken of. Chap. 6. fol. 70.</i>
<i>What games are sim- ple vnlawfull. Cha. 2. fol. 12.</i>	
<i>Continuing to much at lawfull games, maketh them vnlawfull.</i>	

FINIS

A friendlie communi-
cation or diologue betweene Paule
and Demas, wherein is dis-
puted how wee are to
vse the pleasures of
this life.

The first Chapter.

Demas. I am come to see how you
doe sir, for me thinke it is long
since I sawe you.

Paule. It is long since I sawe you
in deede, but I will not saie you are
therefore welcome, for if you would
come oftener, you should be much
more welcome.

De: Well, because as you saie, I
come so seldome, I will tarrie with
you so much the longer, & if it were
not for hindering your studie, you
should haue me dwell with you this
whole after-noon, for I haue manie
things to talke with you off, you shall
see I will make you werte of me be-
fore I go. The last time we were in
companie together, if you remember,
there was much talke had to and fro,
B. how

The yse of the pleasures

how we should vse this present world. And me thinke it was well said of one, that seeing it is the will of God to haue vs liue in this world : It is likewise his plesure to haue vs inioy the pleasures of this life. And yet on the other side, the riotous life of a great manie was found fault withall, & that also not without good cause. I would therefore gladlie learne some certieintie in this matter, I would gladly learne I saie, when we vse the pleasures of this world aright, and when we abuse them. But to the end you might vnderstand my meaning aright, you shall vnderstand that I call those the pleasures of this life, not which are simplie euill as adultrie is, or such things as we inioie by stelth, but I speake of such as maie be both vsed, & not vsed without anie breach of the commaundement: And bicause I am somewhat doubtfull what those are that are of this kinde, I praie you tell me what they are, and how a man maie be bolde to vse them.

Paule, The pleasures of this life
maie

of this present life.

maie verie well bee diuided into such
as are common to all men, as meate,
drinke, & such like: or else into such as
are vsed but of some men, of this kind
are games, for all men you knowe,
are not gamesters. Concerning the
first kinde the Apostle telleth vs, that
the earth is the Lords, & all that there
in is. And therefore we maie boldlie
feed on anie thing that is solde in the
Shambles. We maie be bolde I saie
to delight our tast with anie kinde of
foule that flieth in the aire, with a-
nie kinde of liuing thing that goeth
on the earth, with anie kinde of fish
that liueth in the water, or with anie
kinde of fruite that groweth out of
the earth. It is lawfull to delight
our hearing, our eie-sight, our smel-
ling, our tast, our feeling: with the vse
of anie thing that y^e Lord hath made,
for example, it is lawfull to delight
our hearing with the singing of birds,
or with anie other kind of honest me-
lodie. It is lawfull to delight our eies
wth beholding y^e glorious maiestie of y^e
beauens, y^e are drawne out like a cur-

W. y.

teine,

The vse of the pleasures

tein. We maie behold the Sun when he commeth out of his chamber, like a bzidegrome to run his race, we maie beholde all the host of heauen, and all the glorie of the earth, we may delight our eies with looking vpon anie amiable coulour or pleasant sight, we may take pleasure in anie fresh & sweet smelling sauour. We may feed as I said befoze on whatsoeuer is pleasant to our tast: we maie refresh our selues with heat in Winter, and with cooling things in Summer. And as the Apostle is bolde to call the forbidding of anie kinde of meat the doctrine of diuels: Bicause the occasion of giuing God thanks therefore, is therby taken alwaie: so I dare boldlie saie, that the forbidding a man to refresh anie of his other senses with anie honest delight, is likewise y doctrine of diuels, so far am I frō condemning anie honest pleasures. We maie therefore sport our selues as I haue said, or to speake more particularlie, we may with delight view the earth y is apparelled, with flowers, hearbs, & trees

1. Tim. 4. 1.

of this life.

treēs, & with all kinde of fruite. The incredible multitude wherof is distinguished with an insatiable varietie, whervnto we maie adde fountaines, goodlie springs, cleere waters, rivers, with their greene bankes. The huge height of mountaines, the largnesse of the wide fields: to conclude, the whole earth, with the rich treasures that are hid in y^e bowels therof, what a comelie grace haue golde and siluer aboue other mettels: what also and how manie kinde of beasts are there, both wilde and tame: how trimlie doe the birds fall vpon the earth: the ground is diuided by the diligence of man, some to pasture, some to tillage, and some is taken vp for places to dwell in. The sea is full of fishes, both great & small. If we consider the beasts of the earth it is wonderfull, what care the dammes haue to defend their little ones: how louinglie do the hen gather her chickens vnder hir wings: Now if we shall come to the comelie proportion of euerie living thing, especiallie of man, how trimlie are our

Tullie de
natura de-
orum. 2.
booke.

The vse of the pleasures

bones knit together fit, for the mouing and for euerie action of the bodie. The senses being the interpreters & messengers of things, are verie fitlie placed in y^e head, as it were in a castle, y^e eyes as spies, possesse the vppermost part of the face, as it were a tower, by their warning the bodie, auoideth manie harmes. All sounds and all sa- uours doe naturallie assend vpward, our eares therefore and our nostrils, which are made to receiue sounds & sa uours, are verie fitlie placed aloft. Our tast which trieth all those kinde of meates and drinks which we feede on, dwelleth in that part of y^e mouth, where through all meats and drinks doe goe. Our feeling is dispersed throughout our whole bodie, by which meanes, if anie harme come to the bodie by feeling, it maie sone be es- pied and remedied. Our eyes haue a couering which is made soft, least our eie sight should be hurt. Our eares are made winding and haue ware in them, least by being plaine and emp- tie, some thing shuld enter in & annoy vs.

of this present life.

vs. Our eies are able to iudge of the order and comlinesse of euerie thing they looke on. Our eares can tel which is a swæet, & which is an harsh sound, wherby were found out sundrie kind of instruments, and the whole art of Musicke. What our tast can doe, we are taught by the sundrie kinde of dishes that are dailie deuised. With these and all such like pleasant meditations maie we delight our selues. Now concerning the right vse of all these thinges that I haue spoken of, we shall haue a good direction, if we cōsider that they are all the creatures of God, and that we cannot haue the vse of anie thing which is not his, for he made all, of him, for him, and through him are all thinges, and therefore it is good reason that he should be glorified in all. Wee doe not glorifie the Lord in his creatures as we ought to doe, when either we barre our selues to much from the vse of those thinges that hee hath left fit for vs: or else when we vse them too much. Concerning the first

B.iiiij. kinde

The vse of the pleasures

kinde we are to-learne that the creatures of God are as steps and staires wherby we arise to the acknowledging of y^e creato^r; these gifts of God, are as it were his hands, whereby he doth lead vs vnto himself, that gaue them. But how can we be leade vnto him, when wee refuse to take him by the hand? how can we be thankfull fo^r that which we cast a side & make no account of? How can we acknowledge the bountifull goodnesse of God toward vs, when we refuse those things which would cause vs to haue a sensible feeling of it within our selues? fo^r this cause is the forbidding of meates called the doctrine of diuels. And although this voluntarie abstinence may seeme to haue a glorious shew in the sight of men: yet the Apostle is verie carefull to haue vs take heede of it. And we are to take the better view of this the Apostles admonition, bicause fo^r want of due consideration thereof, the Pope hath of along time beguiled vs. fo^r though he hath opened a gappe to all kinde

of this life.

kinde of losenesse of life, though hee hath giuen vs great libertie to break all the commandements of God, yet in this matter he hath bene verie strait two daies in euerie weeke thorough out the yeare, and all the Lent long we might eate neither beast, nor foule, nor of any thing that came from either of them. Fresh fish, and the cherishing meate that is to be sold at the Poticaries is deere and hard to come by, so that the meat that was left vnto vs to feede vpon, was drie & tough salt fish that hath no wholsome moisture in it. I remember, Fuccius & Phisitio in his institutions, speaketh mercie of this matter. It was to be feared (saith he) that if the Pope had reigned ouer vs still, he would haue made vs eate haie with the beasts of the field. This strait charge of the Pope, had a goodlie outward shewe: but if wee looke well vpon the matter, we shall see it was nothing but mere Hipocrisie. In forbidding these meates, the taming of the bodie was pretended: but why then was not wine forbid

The vse of the pleasures

den? Why were not Poticarie Juncates & delicates taken awaie? which are able to set y flesh aloft moze a gret deale, the beefe, or mutton. Beside this saltfish is not y best meate, to pzeare our harts to pzaier as y Papists wold make vs beleue: nay, this cold watrish windie meate, doth trouble & disquiet our bodie, & maketh vs moze vnfit for good meditatiōs, the any other kind of meate. And therefore it is not without good cause, y the Apostle hath giuen vs this admonitiō. I denie not, but a man may haue a good meaning in this kind of voluntarie abstinence, & yet if his straitnes be ouer great he maie offend. Timothie was a good man, and yet he did amisse, in y he weakened his bodie too much And therefore y Apostle wil- leth him to drinke no longer water, but to vse a litle wine, for his stomackes sake, & his oftē infirmities. The Lord is not like a couetous housholder y cō- pelleth his seruants to fast, y his vit- tels might be spared, neither doth he enuie vs our meat. He is rich inough, & is alwaies able to giue in great abun- dance

1. Tim. 3

dance all such things as we haue need
of. Indeed if we abstain from meat, to
y^e end we might be moze fit to prae,
this kind of abstinēce is very accepta-
ble vnto him: but if we faint & pine a-
way wth too long fasting, so y^e we cannot
pray, or walk in our calling so cheere-
fullie as otherwise we might, we are
thē in as great salt, as if we had ouer
eate our selues, or as if by ouer drinke-
ing our selues, we were made vnfit to
do anie good thing, & therfore when fa-
sting is cōmanded vnto vs in y^e scrip-
ture, praiser is alwaies ioined withall.
The heathē philosophers, especiallie y^e
Stoicks, were wont to speak very cō-
tēptuouſlie of all y^e cōmodities of this
life: but yet we Christians like neuer
awhit y^e better of thē: for their affecti-
ons, which were not delighted with y^e
cōmodities of this present life, were
not set vpō a better life: but we make
some account of them: & although in
respect of Christ, we account all the
world as dounge: yet otherwise we
take them as signes and scales of the
fauourable loue of God towards vs.

By

The vse of the pleasures

By them we are assured that he hath greater goods in store for vs, against such time as he shall take vs vnto himselfe. We maie also abuse the creatures of God, by vsing of them too much: for whether we eat or drinke, or whatsoeuer we doe, we must do all to the glorie of God. And therefore when the lawfull vse of meats and drinkes is set downe in the scripture, there is also mention made of giuing of thanks: but when we stufte our bodies, with meates and drinkes, the heart is kept downe so, that it cannot ascend vnto the acknowledging of the giuer. When we put on gorgeous or curious apparell, to maruaile at our selues and to contemne other, we cannot be thankfull. For, how can thankfulness proceed from a voluptuous and a proud heart? How can we lift vp a thankfull heart vnto the creator, when we staie so much in the creature it selfe that we are neuer satisfied therewith? For this cause are we commanded if riches increase, not to set our hearts vpon them. Loke
not

1. Cor. 10. 31

1. Tim. 4. 4
Rom. 14. 6.

not (saith Salomon) vpon the wine Pro. 23. 31.
 when it is red, and when it sheweth
 his colour in the cup, or goeth downe
 pleasantlie, we must not make a God
 of our bellie, for we read, that the
 Iewes that had such a greedie desire
 to their meate, died with Quatles in
 their mouthes. For though a man
 haue abundaunce, yet his life stand-
 eth not in his riches: Man liueth not
 by bread, but by the prouidence of
 God. It was said to the rich man that
 reioiced so much in his riches, and
 said to his soule, Soule thou hast Luke. 12. 17
 much goods laid by for manie yeres,
 liue at ease, eate, drinke, and take thy
 pastime: I fole, this night will I
 fetch a waie thy soule from thee, then
 whose shal those things be which thou
 hast prouided? The Lord doth some-
 times of purpose lessen those meanes
 wherby he wil saue vs, least we shuld
 staie our selues too much vpon them:
 for this cause, the Lord doth strike the Iudg 7. 2.
 earth with barrennesse, least our
 minde should bee too much buſied in
 thinking what great crops we haue
 had

The vse of the pleasures

had: for this cause by sickness he doth
often take from vs, y^e vigour of our taste
& doth mingle all our pleasures with
griefe, as it were with an vnflauoured
tongue as the booke of y^e preacher teacheth
vs. He sometimes taketh from
vs our wise counsellors, our valiant
& politicke capitaines. He sometimes
sendeth earthquakes. He beateth down
our strong holdes & castels, & all our
munition of war, to y^e end we might
see what a vaine thing it is to trust in
any earthlie defense. An horse saith y^e
Prophet is but a vaine thing to save
a mans life. It is but a vaine thing to
trust in Princes, for except the Lord
keepe the citie, the keeper watcheth in
vaine. Our trust therefore must be in
y^e name of God, that made both heauen
& earth, those y^e trust in him shalbe as
mount Sion, which cannot be remoued
but remaineth for euer. Here alone
doth the difference consist betwene y^e
child of God, & a naturall man: y^e child
of God, hath his hart knit vnto him y^e
made all things: but the natural man
is altogether linked to the creature,
they

they make it y place, where all their
affections haue their abode, it is their
Summū bonum, it is their happines,
it is their onlie iote. The philosophers
wer verie diligent markers of y good-
lie properties that wer in y creatures
of God, they spake verie plentifullie of
the vertue of hearbs & mettals, & of y
nature of euerie liuing thing. They
knewe by y creatures y there was a
God, yet did they neuer worship him
as God, neither were they thankfull,
but became vain in their imaginatiōs,
& their foolish hart was ful of darknes.
Cūe Tullie their chiefe Orator, in his
booke De natura deorū, when he had
discourſed at large, of y great wiſdom
& bountifulnes y was to be ſene in
the workmanship of y creatures, yet
as if he had bene halfe a god himſelf,
or onlie an idle looker on, & had no be-
nefit by thē, he bleth not one word of
thankſgiuing. He was a very eloquēt
man, & had tounge at will, yet whē he
ſhuld come to ſound forth y praise of
God, he was altogether ſpeechles: but
y Prophet Dauid intreating of y ſame
matter

Rom. i. 21.

The vse of the pleasures

matter, bzeakeyth out into thankfull
speeches. O Lord saith he, how ma-
nifold are thy workes? In wisdom
hast thou made them all: the earth is
full of thy riches. And againe, I will
sing vnto the Lord all my life, I will
praise my God while I liue. And a-
gaine, O my soule praise thou the
Lord, Praise ye the Lord. Likewise
in the 8. Psalm, O Lord, our Lord,
how excellent is thy name in all the
world: His whole Psalmes are full
of such meditations, for this thanks-
fulnesse that I speake of, was al-
waies the foote of his song. O that
the Papists would but aduisedlie con-
sider this thankfulnessse of the Pro-
phet Dauid, our controuersie then a-
bout Organes, & chaunting of songs,
would soone be at an ende. They
can readilie alleadge, all the kinde of
instruments that Dauid vled, but
they will neuer remember withall,
that he praised the Lord in them.
They maie vnderstand if they will,
by the 14. of the first to the Corinthians,
that there was made a distinction in
the

the soundes, and that the people knew
what was piped, and what was harp-
ed. But they think it maketh no mat-
ter though English men sing a song
in the Latine tongue that they vnder-
stand not. The note is the thing that
they take pleasure in, so that as we see
they sing not to the Lord, but to their
owne eares. And that makes them
speake so baselie of our songs. We all
with one voice in a plaine and distinct
note sing lustelie vnto the Lord with
a good courage. And that they like
not of, their hearts are set vpon the
melodie of the descant: they worship
him that made the note, they doe not
sing to the Lord. Where do they finde
that the songs of David, vsed in y^e ser-
uice of God, were of fīue or six parts?
Where doe they finde that they qua-
uered and deuīded the note so, that the
people could not vnderstand what
was sung. In the 25. of the first booke
of the Chronicles, the order of musick
that the Iewes vsed in the seruice of
God is set down, but there is no men-
tion made of such babbling musicke.

C.

The

The vse of the pleasures

The end wherefore their songs were sung, is directlie against this chaunting. 1.Chro.16.the.4.&7.verse. The Lord will be worshipped in spirit & in truth. And if we will sing Dauids Psalmes, we must bring Dauids spirit, or els the Lord cares not for our melodie. Our delight must not rest in anie thing but in the Lord, he is the Lord our God, & we must haue none other Gods but him. The Lord himselfe hath commaunded vs to honour those that he hath set ouer vs, & the Apostle teacheth vs, that it is the first commandement wth a promise to obey our parents. And yet he y^e loueth father or mother better then Christ, is not worthe of him. He y^e taketh more pleasure in his parents then in Christ, is reiected of him. Likewise we must haue in estimation the ministers of the word for their works sake, yet we must not absolutelie rest our selues vpon the, we must not reioice in me, but we must reioice in God y^e worketh by men. Now if the Lord will not haue vs depend too much vpon men y^e solve

1. Cor. 3. 21.

of this present life.

10

solwe into our hearts y^e immozfall and
incozruptible seed of eternal life: how
greatlie shal we think wil it displease
y^e Lord, to delight so much in y^e dung-
hil things of this world which perish
with the vse? We maie reioice (as I
said befoze) in vsing these cozruptible
creatures of God, for wine maketh
glad the heart of man (as the Prophet
saith) but yet we must reioice as if
we reioiced not. For if it be too behe-
ment, the Lord cannot alwaie withall.
Woe be vnto you (saith Christ) that
are rich, for you haue receiued your
consolation, woe be vnto you that are
full, for you shall hunger, woe be to
you y^e now laugh, for you shall waile
and weepe. They lie vpon beds of I-
uorie (saith y^e prophet Amos) & stretch
themselues vpon their beds, & eat the
Lambes of y^e flocke, & the Calues out
of the stall, they sing to the sound of
the violl. They inuent to themselues
instruments of Musicke like David.
David was neuer so busie in deu-
sing Instrumentes to serue Gods
glozie, as they were in deuising
C.ij. of

Psa 61

1. Cor. 7

Lu. 6. 2. 6

The vse of the pleasures

King. 18.

uke. 16.
uke. 8.

of them to serue their wanton lusts. It is lawfull no doubt to laugh. It is lawfull to eate a fat Lambe or a fat Calfe. It is lawfull to delight our selues with musicke, for the earth is the Lords, as the Apostle saith. Yet vnto that people y bathed themselves in these pleasures, that wallowed & laid themselves downe in them, neuer remembryng the Lord that gaue them, these terrible woes of the Prophet are thundered against. The reason why the rich glutton beeing in tozments could receiue no comfort was, because of the pleasures that he enioied in this world. Remember (saith Abraham) that thou in thy life time receiuedst thy pleasure, & likewise Lazarus paines, now therefore is hee comforted, and thou art tormented. And we are to consider that one kinde of men that heare the word vnprofitable, and remaine still in their cursed estate, are those into whose hearts voluptuous liuing enters in, & makes the seede vnfruitfull. And therefore Christ our Saviour setting downe
vnto

vnto vs the suddainnesse of his com-
 ming, willeth vs in anie case to take
 heede of surfetting and dronkenesse.
 I would to God, we would wiselie
 consider of this admonition, we shuld
 not then surfet as we doe, we should
 not then haue so manie and so sundry
 kindes of dishes as we haue. Wee
 vse to saie, doe not men knowe when
 they haue eate inough, and maie not
 a man eate of sundrie dishes without
 surfetting? They alwaies marke
 what maie be done, but they neuer
 consider what is like to be done, and
 what is commonlie done. They think
 that because no man will be knowne
 of it, when he hath eaten too much,
 that therefore men seldome or neuer
 ouer eate themselves: But our sa-
 uiour Christ would haue vs to sus-
 pect our selues. He giueth vs a watch
 word, Take heede, saith he: If there
 were no daunger in the matter, this
 warning had bene in vaine. How is
 it possible but that at our feasting, as
 we vse the matter, we should offend
 against this commaundement of
 C. iij. Christ?

The vse of the pleasures

Christ: First we must haue bzawne and muscadine, next to that we must haue stewde meate, (the rest of our meat must not be seene all this while) when men haue wel dined with these two seruices, then must we haue rost meate and baked meate: last of all, we must haue a newe dinner with sundrie kinde of fruits. I graunt at such meetings we maie haue a more liberal diet then we wer accustomed, neither are sundrie kindes of meates to be misliked of, if they come roundlie in together, so that euerie man maie eate where he thinketh good. But if our sundrie dishes, come at such sundrie times, with such a pause betweene them, it is a thousand to one, that we shall bzeake this commaundement. It is not for naught, that the godlie man Iob was afraid that his sonnes had offended at their banketting. This rioting setteth vs altogether vpon the hoigh, it stealeth from our hearts the consideration of our owne vilenesse, and so long as we are thus aloft, we can haue no thank

thankfull remembraunce of him that gaue these things vnto vs, for thanks giuing if it be in truth, is done with the beating downe of the heart, and with abasing of our selues. And therfore the wise man saith, It is better to goe to the house of mourning: then to the house of feasting: this reason that I speake of is added, because saith he, this is the ende of all men, and the liuing shall laie it to his heart. And againe, Anger is better then laughter: for by a sad looke the heart is made better. The hart of the wise is in the house of mourning: but the heart of fooles, is in the house of mirth.

Preac. 7.4.

Demas. The pꝛoofes that you haue bzought are plaine pꝛoofes, I cannot saie against it: And yet I haue a pzobable reason, which maie seeme to make somewhat against that which you haue saide, my reason is this. I thinke, you noꝛ no man els of anie iudgement, will denie, that he that teacheth, that it is not
C. iij. lawfull

The vse of the pleasures
lawfull for anie man, at anie time
to eate anie kinde of meate (so that in
the forbidding thereof respect be not
had to the common wealth) setteth
downe the doctrine of diuels, although
he neither forbid all kinde of meate,
nor at all times, nor to all men. How
then can you saie, that it is not law-
full, when one hath comforted him-
selfe sufficientlie with some kinde of
meat, to haue the vse of new delicacies
without being in the like fault?

Paule. The Papists I graunt you
in forbidding flesh and white meat in
Lent, and in forbidding Priests (as
they call them) to marrie, taught the
doctrine of diuels. For they forbade
meates, they forbade marriage. And
although they forbade not meate at
all times, nor marriage to all per-
sons, yet they forbade both: and
as Maister Iewel telleth them, Ma-
gis & minus non mutant speciem.
For as he that killeth a fewe men,
is a murtherer: so he that forbiddeth
meate at some time of the yeare,
forbideth meate.

But

But I doe not forbid anie meate to anie man, at anie time. For when I see a man that hath eaten inough, and yet is readie to eate more, if I forbid him, and tell him it is gluttonie to do so: doe I by so saying forbid anie kinde of meat? Who seeth not that I forbid the stuffing of his bodie with gorge vpon gorge, and not anie kinde of meat, for if his stomake were emptye, the meate were lawfull inough, euen at that time, for that person.

Demas. Yet I doe not see how you can call it vnlawfull, when a man excedeth in eating. For where is then that difference, betwene lawfull and expedient that the Apostle speaketh of?

1. Co. 10. 29

Paule. The Apostles meaning was not to tell vs, that abusing of anie indifferent thing was onelie not expedient, but not vnlawfull. His purpose was not to make anie such nice distinction, but onelie this, that all indifferent things, though in themselves they were lawfull, yet the circumstances might make them vnlawfull.

C. v.

lawfull.

The vse of the pleasures

Cor. 5. 12.

lawfull. The Apostle bestoweth three or foure whole Chapters, in teaching the Romanes and the Corinthians, how to vse indifferent things. He telleth the Corinthians, that by vsing their libertie too much, they did sinne against Christ, so that as we see, they saie nothing, which when a thing is indifferent, saie it maketh no matter how it be done.

Of gaming.

The second Chapter.

Demas. You haue spoken sufficientlie of those pleasures that are common to all men: speake I praie you in like manner, of such as are vsed but of some men, of gaming I meane.

Paule. Gaming is an exercise, which a man taketh in hand to delight himselfe withall. By calling it an exercise, I make a difference betwene it, and other pleasures that are already spoken of, for we do not vse to call eating, drinkeing, smelling, and such like delightes, by the name of exercises.

les. And I make a difference betwene it and the continuall exercises which we dailie labour in, when I saie, that the ende of gaming is to delight a man withall, for other exercises doe especiallie respect profite.

Demas. I pzaie you sir, what thinke you of this matter? some me thinke are verie strait which would not haue vs spend one minute of an houre in anie recreation: they bring their reason out of the Apo-

Ephes. 5. 16.

stle, which would haue vs redēme the time, because the daies are euill.

Paule. It is a clēre case, that a man doth redēme the time sufficientlie, when he maketh anie lawefull delight, an occasion to lift vp a thankfull minde vnto God for it. And it is certeine, that the dumpish sadnesse which drieth vp a mans bones doth displease the Lord. The Lord was not one whitte displeased with the inwarde fretting, and pensiuenesse of wicked king Achab.

1. Kings. 21.

4.

De

The vse of the pleasures

He liketh well inough of a merrie and chærefull countenaunce, and if a mans talke be wittie, and hath no vn-
sauerie vanitie in it, though it be ple-
sant, the Scripture will beare a man
out in it well inough. Notwithstan-
ding, thus much one maie well ga-
ther by that place. Bicause men com-
monlie run at riot, and make them-
selues drunken with delighting in the
creatures: For this cause the childe-
ren of God ought to vse them warilie,
that as on the one side, the euill
example of manie is of great force to
draue them to inordinate desire to
them: so on the other side, their
watchfull & warie taking heed, should
be as forcible to driue them to godlie
moderation in them, & this is it that
the Apostle calleth the redæming of
the time. Now, concerning gaming,
to yend we maie know what games
are lawfull, and what are vnlaw-
ful, we are to consider, that all games
whatsoever, must be made sutable to
the commaundement, they must agree
in euerie point with Christian doc-
trine.

trine. Euen an heathen man by the light of nature could see, that this rule is to be obserued, and therfore it is a shame, that we Christians should refuse it. Our plaie, saith he, must not be, *Alienus ab honestatis actionibus.* Seeing therfore this rule must stand, we maie be bolde to condemne all the whole rable and rout of games that are vsed at Christmas as we call it. We know that Christ was neuer anie Christmas Lord, he was neuer Lord of misrule, whie then doe we celebrate his feast with unrulie gaming? Towards Christmas the scholars maie shutte their maister out of schoole. A fellowe whome they call the Christmas Lord, maie bee checkmate with his betters. But the Lord Iesus would haue vs to shew in outward behauiour, that reuerend estimation that we haue of our superiours in our hearts. This unruly fellow, maie cause those which offend against his unrulie lawes, to haue ten pound and a purse, to be stockt or pumpt, which they call beheading.

At

Tullie. 2.
his office.
1. booke.

The vse of the pleasures

At this time, if men can get a simple fellow, & put him to paine with mummings a sparrow, they thinke it is trim sport. At an other time of the yeare, women haue a daie, which they call rock mundaie, then vse they to binde, and other wise to abuse such men as they can master, but our Iesus Christ abhorreth all kinde of crueltie. He will not haue vs deale cruellie, no not with little birdes, how much more then doth he hate it towarde men, which are made according to his owne Image: There be also games that be filthie which tend to the ouerthrow of y^e commaundement wherin all vncleanenes is forbidden. Of this kinde are our light kinde of dauncing, sawing of greene timber, seruing men in sackes, and such like. But the Lord Christ commandeth vs to haue chaste hearts, chaste eies, & chaste hands. The Lord so abhorreth this ribauldrie, y^e when men strue together one with an other, if the wife of the one come nere so, to rid hir husband out of the hands of him y^e smiteth him, & put

Deut. 22. 7.

Mat. 5.

putteth forth hir hand, and take him by his priuities, then saith the Lord to the magistrate, thou shalt cut off hir hand : thine eie shall not spare hir. We see the selfe same filthinesse that we vse, was reuenged with the losse of a hand, notwithstanding the partie that offended ment thereby to deliuer hir husband from violence. We haue games also which consist in getting moneie one from another, and yet the Lorde Christ hath forbidden all couetous desires. We haue games wherein we make some or other laughing stockes to the whole companie. Of this kinde are hinch, pinch, and laugh not, and such like : But the Lorde Christ would haue vs mainteine as much as we can, the good report of our brother : and how is this done when we goe about to make the companie beleue, that hee is a foole, and deserueth to be laughed at. In the five and twentie of Deuteronomie we are commaunded to keepe a moderation in correcting a man,

al

Deu. 25. 12.

The vse of the pleasures .

Leui. 19. 14

although he doth deserue , and ought
to be punished, least he should seeme
despised in our sight, how much more
ought we to auoide this thing, when
our brother hath not offended ? Wee
must not speake euill to him that is
deafe, the Lord vnder this one kinde
forbiddeth vs to twit our brother by
anie of his infirmities or wants, we
therefore sinne against the commaun-
dement , when by anie kinde of sport
we vpbraide him with simplicitie,
and want of wit, we ought to be feete
to the lame , and eies to the blinde,
wisdome to the foolish, and not vpb-
braide them with their wants. When
I knowe will make but a light mat-
ter of it, for fooles count it but a sport
to sinne, they think there is no harme
done, except there be an arme or a
legge broken . But the Lord doth
make more account of his commaun-
dement then so . When Adam had
eaten of the forbidden tree, there was
no harme done, as they call harme.
Yet this sinne, that they make so
light account of , wated him downe
to

Iob. 29. 15.

to the pit of hell, and if he had not had a redeemer, he and all his posteritie should most certeinlie haue bene swallowed vp of eternall confusion, and Chzist came not to destroe the lawe, but to fulfill it. Whosoener saith Chzist, breaketh the least commaundement and teacheth men so, he shall be least in the kingdome of God, that is to saie, he shall not bee in the kingdome of God at all, for it followeth immediatlie, Except your righteousness exceede the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdome of heauen: and wee knowe that their righteousness had respect to outward murther, to outward theft, till heauen and earth perish, one iotte or title of the lawe shall not scape, till all thinges be fulfilled. I read not long since a learned & a godlie treatise, wherein is contained a speech belonging to this matter, which because it is excellent, and because a notable iudgement of God did followe vpon the preaching thereof,

D. which

Mat. 5.

The vse of the pleasures

which did as it were from heauen,
feele the truth of it, I will repeate it
vnto you. Hath Iesus Christ come in-
to the flesh to laie the brydle of our
necks, to runne after our owne vaine
deuises? Hath he obtained by his
comming twelue daies of God the fa-
ther, for carding, dising, masking,
muming, for mocking and mowing,
for crieng and laughing, for the prac-
tising of euerie vaine deuise that
commeth to our heads all the yeare.
Doe we thinke that this prophane-
ning of so earnest a matter, this tur-
ning of the grace of God into li-
cence and wantonnesse, shall be vn-
punished? What is this but euen to
giue a reede into the hand of Iesus
Christ, and to mocke his kingdome?
What crowning of him is it in this
vaine mirth and wantonnesse, but
with briers and thornes to pricke
his head? Is this the ioie spoken off
by the Angell that came to declare
his birth, tolde her tidinges of this
gladnesse? Is this the benefite that
thou hast purchased to vs by that
won

wonderfull myſterie of thine incarnation, O Emmanuel? Oh I am aſhamed that it ſhould euer be hearde of among the Iewes and Turkes, that the Chriſtians at that time of the yeare when their ſauour was borne, ſhuld giue themſelues for manie daies, from their ordinary mo- deſt, and ſhamefaced behauiour, from walking ordinarily in their vocation & ſtudies, to vnmodeſt & ſhamefull practiſes, to watching & waking, & all for vaine & vnfruitfull works of dark- neſſe. Wherein differeth our celeb- ration of the natiuitie of Chriſt from the popiſh Chriſtians? How doe we looke to call Papists from their vaine con- uerſation: whē we are not our ſelues a foot from them? I think if but thus much were ſpoken amongſt the Hea- then againſt ſo great an abuſe, they would repent in ſackcloth and aſhes. And yet I know that this people will not be brought from this vaine con- uerſation, for they loue it and delight in that: without theſe thinges, they complaine that it is but a dead

D.g.

Chriſt

The vse of the pleasures

Christmas. These men will neuer confesse the truth of this doctrine, till God haue sealed it with some plague or other. This plague of God was thzreatened by a godlie learned young man in a sermon that he made at Trinitie Colledge, somewhat befoze Christmas, after Christmas the plague that was thzreatened fell. For a scholler of Trinitie Colledge strangled himselfe right ouer the place where he with other kept such reuell route. Who is wise saith Dauid, and will marke these thinges? The sinne which befoze seemed as light as a feather, did then lie heauie at his heart, his merrie companions could not take awaie the sting thereof from him, this sinne so troubled his minde, that the violent renting asunder of the soule from the bodie, seemed nothing so grieuous, nay, hee vled this violent renting that I speake off as a remedie to ease himselfe of the other. The Lord would awake vs by this his fearefull iudgement out of our
deepe

deepe sleepe of sinne, least we should go to hell as it were in a sleepe before we are aware of it, and yet we are still foolish, and can take no profit by it. Because these iudgements of God come so seldome, we soon forgette them: but if the Lord should thus dailie punish vs, we would not thinke that there is anie iudgement to come. Because this fearefull plague was not executed vpon our own persons, we are therefore without feare: but it pleaseeth the Lord to admonish vs by this his iudgement: and how could this thing haue bene, if we our selues had bene thus punished: we thinke we haue wit inough to auoide this thing, but in thinking so we thinke amisse, for the Scholler had wit inough: and if hee had not, I am sure Achitophel had, and yet did he thus violentlie destroe himselfe. When the iudgements of God fall vpon vs, all the witte we haue cannot auoide them, the onelie waie to auoide the fearefull iudgements of God, is to forsake our rioting, which

D.ig.

is

The vse of the pleasures
is the cause thereof.

¶ Of continuance at gaming.

The third Chapter.

BUT I will goe forward and speake
more particulierlie of gaming,
Games me think maie verie well be
diuided into such, the chiefe sport
whereof consisteth in looking on, of
which kinde, are hunting, hauking,
stage plaies, and such like. And in-
to such wherein men are the chiefe
dowers, of which kinde are daun-
sing, dicing, tenesing, and such
like.

Demas. I praie you sir, what
thinke you of hunting: doe you thinke
it an vnmeet exercise for a Christian?
I haue heard that some haue vtterlie
disallowed of it, because Esau a wic-
ked man hunted.

Paule. What some men doe I
cannot tell, for my part I dare not
condemne it: as for the reason of E-
sau, his hunting it is nothing worth.

For

For as euerie thing that a godlie man doth, is not by and by to bee allowed off, so is not euerie thing that a wicked man doth alwaies to be misliked. Beside this, though Esau being a wicked man hunted, yet he did it at the commandement of his father which was a good man, my reason wherefore it ought not to be condemned is this. The Lord hath giuen the free vse of all his creatures to vs Christians, wee maie safelie feede of them all. In giuing therfore the vse of the, he alloweth of the meanes whereby we come to haue y^e vse of them, for otherwise he should but mocke vs. Onelie the faultes of hunters and falwkners I will not take vpon me to defende. The spoiling of mens doue-houses for the prouision of their halokes, the spoiling of mens corne, with the entring of their halokes, at the beginning of haruest, the breaking of gaps, whereby mens ground is laide open to the spoile, these thinges cannot bee allowed off, for if the Lorde cannot abide that wee

D.iiij.

should

The vse of the pleasures

should profit our selues by the hurt of an other, he can much lesse abide that for our pleasure we should be an hinderaunce to anie. The generall thing that is to be obserued in all games is this, that no man bestowe too much time in them although they be lawfull, for euerie man without exception, must buisie himselfe in some certeine & dailie calling, but those that followe gaming cannot doe so: therfore no man must followe gaming. But to the ende it might bee knowne what I meane, I tearme this a calling (not to paie to euerie man that which is his, or to doe as a man would bee done to,) for that is a generall thing whereunto all men are called, but dailie to exercise himselfe in some certeine trade to the profit of others, this is it which I terme a calling. But because you do not yet vnderstand my minde, I will speak more plainlie. This calling which I speake off consisteth either of the dailie labour of the minde, or of the dailie trauell of the bodie.

bodie. Those callings which consist of the labour of the minde, are Philosophie, Lawe, or Diuinitie. He which doth diligentlie seeke wiselie to applie those Philosophie helpes which the Lord hath apointed for the preserving or restoring of our health, he behaueth himselfe well in his calling. In the profession of the Lawe likewise, he which bendeth his pleading, his counselling or giuing of sentence, to this ende that euerie man maie enioie that which is his, he liueth well in a good calling. In Diuinitie he which feedeth his flocke diligentlie, liueth honestlie in an honest calling. He I saie which exerciseth himselfe painefullie in anie of these professions, or teacheth the tongues, or anie liberall art, whereby men maie be made fitte to practise more profitablie anie of these professions. He liueth in an honest calling: the like maie be said of anie occupation or bodilie trauell, whereby the necessities of this present life are conuaied vnto our bretheren. But euerie bodie will not graunt me

D.v.

that

The vie of the pleasures

Iob. 5.

Gen. 3.

that euery man is bound to labour in some one and certeine calling, and therefore I will stand somewhat in the pꝛoofe of it. The Scripture saith, that man is boꝛne vnto trauell. And it was said to Adam, and in him to all his offspꝛing, In the sweate of thy face shalt thou eate thy bread. Euerie man will graunt that this commaundement, laieth holde of that offspꝛing of Adam that is poꝛe, and not otherwise able to mainteine it selfe.

But whether it laieth hold of those that haue sufficient to followe their pleasures, that is a question with some. Belike they thinke that if a man haue enough foꝛ himselfe he needeth not to haue anie care of other. Euerie man foꝛ himselfe as they saie, and God foꝛ vs all. But whosoever saith so, God will not subscribe to this their saieng, foꝛ it is flatte contrarie to his commaundement. Loue saith the Apostle is the fulfilling of the Lawe, not that loue that hath
res

respecke to himselfe, but that loue that hath respecke to others.

And the Scripture bindeth him that liueth euen of his handie worke to labour, that he maie haue to giue vnto him that needeth, neither yet was it the Apostles minde, that others should bee eased, and bee griued, but that that which remained of the honest prouision for him and his, should bee bestowed vpon such as haue more neede, of such I saie, as either by reason of age, or sicknesse, coulde not labour for their owne maintenance.

Ephes. 4. 28.

2. Cor. 8. 13.

Now, if the Apostle asketh thus much at the handes of a labouring man: Shall wee not thinke that hee would haue that money which is spent vpon superfluous gaming bestowed vpon the poore? If this be true, as it is most true, then is not a man to make an ordinarie trade in sporting himselfe anie waie, seeing that asketh great charges, which

The vse of the pleasures

which might be bestowed much better vpon those that haue neede. Neither is he onlie to abstaine from these needlesse expences: but he is also to see that his house be well gouerned. He is to haue a care not onelie to those reuenewes which he hath: but also by all honest meanes to increase them, not that he might enlarge his worldlie delights, but that hee might haue to minister to such as haue need, as the Apostle commandeth. In the last chapter of the Proverbs, where the properties of a vertuous woman are set down, it is said, y she laboureth cheerefullie with her hands: And lest some should caull, and saie, the scripture speaketh of a poore woman which could not otherwise liue. We are giuen to vnderstand, that it speaketh of a wealthie woman, she maketh her selfe carpets saith the text: fine linnen and purple is her garment, she stretcheth out her hand to the poore, and putteth forth her hand to the needie. Naie, though there should come no profite either to a mans own selfe,

or to anie other, yet labour is so well
pleasing in the sight of God, that he
will haue a man occupied in it. Hee
will not haue a mans minde wander
about he cannot tell what. In the
sweat of thy face shalt thou eate thy
bread, saith he vnto Adam, although
he had all the earth before him, and
had none to prouide for, but for him-
selfe and his wife. Euen before man
sinned, when the earth brought forth
all things of her owne accord, when
there was no neede to labour, yet the
Lord would not haue him liue idlie,
but put him in the garden of Eden,
that he might dresse and keepe it,
how then dare we saie that a Gentle-
man and one that hath inough, maie
liue idlie, and as he list? Doth not
the Scripture tell vs plainlie that the Ezech. 16.
sinnes of Sodom and Gomorre, were
pride, fulnesse of bread, and abundance
of idlenesse? Doeth not I saie, the
Scripture tell vs, that idlenesse was
one of those faults, which pulled fire
and brimstone from heauen vpon the
stinking Sodomites? The Cities of
Sodom

The vse of the pleasures

Sodom and Gomorre were fruited full Cities, they were as the garden of the Lord like the land of Aegypt, as thou goest vnto Zoar, and the people thereof had as little neede to labour for their commodities by reason of the fruitfulnessse of the soile, as anie people vnder the Sunne: yet was idlenesse one cause of their destruction. Why then should a man that hath all commodities brought him to his hand, thinke he maie liue idlie? There is no man whom the Lord hath created for naught. Wee will haue euerie one placed in some calling, that one maie bee for the benefite of another: those therefore that followe gaming what doe they but trouble the order that God hath appointed. And therefore the Apostle speaking of those that liued idlie,

1. The. 3. 11 saith, that they liued inordinatelie: thereby he giueth vs to vnderstand, that it is an order set downe by the Lord, that euerie one should labour. But men are meruailous suttle now a daies, and verie cunning to deceiue them

themselves. They will easilie graunt you that a man which sitteth buzzing all daie long liueth idlie : but hee which vseth such pleasures as aske the exercise of the bodie though hee doeth nothing els, yet it will not sinke into their heades that such a one liueth idlie. Shall we thinke then that the idle Sodomites did nothing but lie and tumble all daie long? Naie, the Scripture telleth vs that an idle bodie doth occupie himselfe more in his kinde then anie labouring man. Hee maketh a signe with his eies, hee signifieth with his feete, hee instructeth with his fingers, lewde things are in his heart, hee imagineth euill at all times, and raiseth vp contention saith the holie Ghost. The Apostle calleth those which liued idlie busie bodies. And none commonlie meddle more with other mens matters, then those that haue no businesse of their owne.

You shall heare them talke of anie thing that can come in question, for as Salomon saith, A sluggarde is

wiser

Pro. 6.13.

2. The. 3.11.

The vse of the pleasures

Wiser in his owne conceipt, then seauen men that can render a reason. We see therefore, contrarie to that which they suppose, that a man maie liue idlie and yet be occupied. When we haue done our necessarie affaires, we vse to saie, that we are at leasure to doe such things, as are not of the like importaunce: but hee which is alwaies thus at leasure, what is he but alwaies idle, notwithstanding hee moue his bodie sometimes. For what other thing is idlenesse, but not to busie a mans selfe about same profit. He which plaieth at football or at tennis, though for the time he laboureth as sore as he doth y^e goeth to plough: yet we make a difference betwene these labours, for the one is a trauell, and the other is a recreation: of the one there commeth some profite: the other is but a pastime: so that though we moue our bodies, yet we maie bee idle. And if we will define idlenesse to be a continuall quietnesse both of the bodie and of the minde: we shall not finde out an idle bodie in the whole

whole world euen Sardanapalus was neuer so idle, but that he would spin sometimes amongst his harlottes. Neither doe I thinke that there was euer anie glutton so lazie, but that hee would exercise his bodie sometimes before meales, to make his meate goe downe more pleasauntlie. He alone maie trulie be said to be no idle bodie, which betaketh himselfe to some ordinarie trade. He (I saie) which giueth not himselfe libertie to doe whatsoeuer his wandring head shall by fittes moue him vnto: but setteth downe some certeine, and daile kinde of exercising, either his bodie or minde to the profit of others, and tieth himselfe thereto, such a one liueth in an honest calling. A man maie vse recreations, as I said before: but this honest calling that I speake of, must haue the chiefe part of his life. It must alwaies haue the vpper hand, we see that husbandmen and all such as vse anie honest trade are an helpe vnto vs: For by them the necessities of

C.

this

The vse of the pleasures

this present life are conuained vnto vs:
But an idle bodie, what good doeth
hee? Why is it sette downe in the
Scripture that Caine, Abel, Noah,
Lot, Isaacke, and Iacob, were hus-
bandmen? Why are we taught that
Tubulcan wrought cunninglie eue-
rie craft of brasse and of yron? that
Iubal was a maker of tents, that Io-
seph was a Carpenter, that the A-
postles were fishers, that Peters host
was a Tanner, that Luke was a
Physition, that Zeans was a Lawier,
that Ioseph, Moses, Dauid, and o-
thers were Magistrates, and gouer-
ned the people? The Scripture is
shoyt and telleth vs in a word, that
these all had a set calling wherein
they exercised themselves. This no
doubt, as all other things was writ-
ten for our learning: And what o-
ther thing can we learne thereby but
to doe the like? What though a man
maie recreate himselfe sometime,
maie a man therefore doe nothing
els? Doe not men make a God of
plaine, when they knowe no other
plea

Gen. 3.
Tit. 3. 13.
Col 4. 14.

pleasure but it ? If the morning be faire and calme, come saie they, heere is a goodlie morning to haue a game at boules in. If the weather be boisterous, then it is a iollie close daie, to haue a game at cardes in, no weather commeth amisse, faire or foule, they can passe alwaie the time well enough. If dinner bee once done, come then, what shall we doe ? for the time they thinke is lost that is not spent that waies. After supper they cannot sleepe, except they first plaie a sette at Malwe.

Thus when they are at plaie, then their minde is vpon their game, when they are from plaie, then must they tell what a game they lost with dalieng too long, or for not crossing a trumpe in their fellows waie.

Then must they that are present continue the talke, with telling the like lucke that they haue scene. If their sport bee halwking, then must all their talke be of the fatre flight they had. The like maie bee said almost of all other games. So

C.ij.

that,

The vse of the pleasures

that, as you see, all their thoughts are taken vp of plaie. And what a miserable life is this, that when there are so manie good things to enquire after, yet that men should chuse to spende all their thoughtes vpon so vile and so base a thing as plaie is. I haue heard men speake much against Atheistes, and Epicures, which thinking that there is no other life after this, imbrace and giue themselues ouer to the delights of this present world: But if both their dwings were inquired after, I meruaile what difference a man could finde, betweene them and the gamesters of our time. They maie saie they looke for another life after this: but lette them shewe mee their faith by their deedes. No, no: if they thought not that the seconde comming of Christ to iudge both the quicke and the dead, were a tale of Robin hood, they would neuer doe as they doe. The rich reuencelwes of Noble men and Gentlemen, are as it were the store houses of the
Lord,

Lord, by these maister conductes, hee conuaieeth foode, and raiment, and other necessaries vnto euerie man. The Noble men therefore, which haue so great trust committed vnto them, ought to liue carefullie and faithfullie in their calling: they ought to haue an eie to their offices, least they abuse their tenaunts: they ought to looke that nothing bee spent prodigallie, but to good purpose. Lette nothing bee lost, saith Christ, for that is the best housekeeping when all is done. Then shall they make men reuerence them in dede, when they thus shewe themselves fathers and nurses of whole countreies. I speake of them, because I am occasioned by that matter which I haue in hande: for their hands are chiefe in this trespasse.

John, 6.

They doe not onelie followe gaming themselves, but they cause their whole traine to offende with them: And because all men will willinglie followe the examples of the best, all the whole countreie al-

E ig,

most,

The vse of the pleasures

most, by meanes of the outrageous gaming of their superiours, are brought to sette their hearts vpon the like vanities. If they would consider well of the matter, they might soone perceiue that they are placed in so high a calling, for a farre more excellent purpose, for they are God his stewards, and shall no doubt giue account of their stewardship. If all that which they possesse, were for themselves alone, what good could come to the owners thereof, but the beholding of it with their eyes? The great masse of wealth therefore which they haue in their hands, is not for themselves alone: but they haue the ordering of the matter onelie, and are to see that the Lord his provision bee bestowed, vpon his people.

If they were thus carefull in the Lords matters, and would not negligentlie giue ouer this their charge vnto others, a great deale of their time which is now lost in riotous and superfluous gaming should bee verie well bestowed, and to
god

of this present life.

good purpose.

It is reported of my olde Lord of Oxford, that hee kept Lawiers in his house, which might iudge betwæne plea and plea, and take bp the controuersies which might fall out betwæne his tenaunts, or those which were vnder his gouernment.

If the Noble men in our daies would followe this worthe patterne, men should not be hindered so in their calling with following Lawe matters, their eies should not be so wearied with waiting and looking Tearme after Tearme for a daie of hearing.

If they would leaue of from following so grædelie their pastimes, and bend themselues to ouerrule such troublesome fellows, as without cause molest simple men. If they would deliuer the poore, the fatherlesse, and such as haue none to helpe them.

If they would, (as Iob saith) Iob. 29. 17.
bzeake the chaunces of the vnrighteous
C. iij. teous

The vse of the pleasures

teous, and plucke the praise out of his teeth, I dare be bold to saie, that the tongues not onelie of those that receiue benefite by this their honourable paines, but euen as manie as heard of it, would blesse them: the spending of a thousand pound at a Christmasse, will not doe them halfe the like honour. It is meete, I graunt, that in their diette, in their apparell, and in euerie parte of their ciuill behauiour, they should haue some outward marke of excellencie aboue the rest: they maie hunt, they maie haloke, or vse anie other kinde of moderate exercise: but the executing of Justice and Iudgement is the thing they are called vnto, and it is an honourable calling. This labouring in some honest calling, is so well pleasing in the sight of God, that beside the profite which commeth thereby, he maketh men take great delight in it. You shall oftentimes heare one that goeth to cart, make a more cheerefull sound with whistling, then anie idle

idle fidler that goeth about the countrie can do with his instrument. The Tailors, Schomakers, and other men of occupation, that sing at their worke, how merrie are they? for their labour, by reason of the diligent minding of that they goe about, is not perceiued of them. And when a man hath fullie purposed with himselfe to do anie thing, hee doth it then chærefullie without anie buisnesse, he setteth himselfe to it, & delighteth his minde therein. On the contrarie part, an idle bodie hath alwaies a variable minde: Because he is not throughe perswaded to goe through with anie thing, his minde cannot tell what to doe. The sleepe saith Salomon, of him that trauaileth is sweete, whether he eate little or much: but the societie of the rich will not suffer him to sleepe. The thing that deceiueth a great manie is this: they thinke, because the matter, where about gamesters and labouring men busie themselves is all one, because they both do pertaine to this

Precher.
5. 11.

The vse of the pleasures

present life, they thinke it maketh no matter whether they followe labour or gaming, but they doe not consider wiselie of this thing. For labour is commaunded of God : And therefore though labour in it selfe seeme to bee but a base thing, yet to obeie the voice of the great God is a precious matter. Beside this, though we inioie profite by our labour, yet our brother also is profited thereby : we doe good to some, and harme to none. The like cannot be saide of vs, when we followe gaming, though we vse no deceite in it : but if our labour be without deceite, it maie truelie be said of vs. The most that can bee said for games is, that we maie vse them, and it is alreadie graunted, that a moderate vse of such games as are lawfull, ought not to be condemned : but we haue no commendement for them, as we haue for labouring in some honest calling. Amongst other mischises that come by following plaie, this is not the least that men thereby fall into euill company,

panie, euen amongst such as scoffe at all religion, and goodnes, which thing is of great force to driue vs from God. He that delighteth so much in plaie, he cannot alwaies haue his choice of companie, but for the most part is faine to take such as come next hand, and therefore gamesters vse such places as are open & common for euerie bodie. Though a man be neuer so wicked, yet if he be a gamester, hee is a good fellow, vnlesse he be a rascal, for that is some discredit to them. But otherwise though in the sight of God he be as vile as anie lothsome begger that goeth from doore to doore, his companie is good. They neuer marke the common prouerbe, which bearing rise in euerie mans mouth, is noted of all men to be true, that a scabbed sheepe infecteth the whole flocke. Knowe ye not saith the Apostle, that a little leauen leaueneth a whole lumpe of dolwe. And what is it but an intollerable pride, to thinke our selues so strong, that no companie can infect vs? We maie, I graunt, haue

1. Cor. 4. 6.

The vse of the pleasures

Ephe. 5. 7.

haue to doe with the wicked, so farre
forth as we shall be constrained by
the necessities of this present life: for
otherwise we must goe out of the
world, as the Apostle saith: but
yet we must be no companions with
them. We maie, I graunt, haue an
other purpose in keeping companie
then to be infected with them. But as
one that walketh in the Sunne, shall
be sunburnt; though the end of his
walking in it bee not to be sun-
burnt, so likewise will it bee with vs
in keeping companie with y wicked.

Demas. I but sir you knowe
we are all sinners, whie then should
I auoide an other mans companie,
when I am a sinner as well as hee?

Paule. Wee are all sinners in deed
but all men doe not make a sport of
sinne, if there were no difference a-
mongst sinners, whie should the holie
Ghost forbidde the godlie to vse the
companie of the wicked?

Demas. But how can I iudge,
when a man is such a sinner as ought
to be auoided.

Paule,

Paule. The iudgement of this matter is easie inough. For though I be forbidden to espie a mote in my brothers eie, when I can well inough abide to haue a beame in mine owne eie. Though I must not iudge before the time, but thinke the best, so long as a thing maie be well taken: yet must I not be without all iudgement. Though loue be not suspitious, yet it maketh not a man a foole. When I heare a man spew out blasphemies, when I heare him talke filthilie, when I heare him rage, shall I not iudge him to be a wicked man? When Abraham came into Gerar, seeing the peoples conuersation, he said: Gen. 20. 11. surelie the feare of God is not in this place: yet wee must not accuse him of rash iudgement. O it were a fearfull thing: if the Lord when hee cometh, should finde vs eating and drinking, with publicans & sinners. And whie should a man be so greedy of their companie: for though they can be content to vse the companie one of an other, and by keeping com-

panie

The vse of the pleasures

companie together, to passe alwaie the time pleasantlie. Yet, when the companie is broken vp, & euerie man gone to his seuerall abiding place, If then anie thing shal be spoken in the commendation of anie of their cōpanions, they cannot abide it: for by & by they thinke they are dispraised by it. They will then vse such wordes as tend to the abasing one of an other, and what good fellowship call you that? But the loue of good men, though it bee vnperfect: yet it is in truth, the difference betwæne the euill and outward curtesie of worldlie men, and the Christian vnitie of such as feare God, is meruailous great. Who then would not rather wish to be of this companie? The worldlings at their feasting vse curious delicacies, They feede the eies of their gesse with a great manie trimme things, to the ende they maie make report, that other men of their wealth, haue not the like furniture and prouision that they haue. But the children of God eate their meate
toget

together with gladnesse, and singlenesse of heart, without anie such curiositie. Whether a man be poore or rich, he is neither enuied nor disdained of them. The loue of Paule the Apostle, though he were an excellent man, was yet meruailous great towards Oenesimus being a seruaunt.

For he writeth thus, I beseech thee for my sonne Oenesimus whom I haue begotten in my bondes, receiue him that is mine owne bowels, receiue him as my selfe: If hee hath hurt thee, or oweth thee ought, that put on mine accounts: yea brother, let mee obtaine this pleasure of thee in the Lord, comfort my bowels in the Lord. The like abundance of more then motherlie affection did the faithfull at Ephesus shew towards the Apostle, being most sorrie, because he saide they should see his face no more. Neither are they onelie tender harted towards the godlie, but euen towards the wicked. The wicked Ieues persecu-

The vse of the pleasures

persecuted Hieremie for discovering their sins, but when the iudgements of God were vpon them, his eies cast forth teares and ceased not. Men of the world will be sozie, when they haue lost a dailie friend, or a merrie companion: but the children of God are sozie without anie such respect. When wicked Absolon a false traitour, and an open rebell against his father, was taken away by death: yet the Prophet Dauid could not but be moued, He went vp to y^e chamber ouer the gate and wept: and as he went, thus he said, O my sonne Absolon, my sonne, my sonne Absolon, would God I had died for thee, O Absolon my sonne, my sonne. Who would not wish to be amongst this louing companie, whose talke is, how they might obeie the voice of the great God, when other talke of trifles? They sing Psalmes & hymnes together to the Lord, for all his goodnesse y^e he sheweth vnto the children of men. The godlie are readie euen with cheerfulnesse, to do a man good:

But

But the wicked will not be at leisure, euerie little thing will be an hinderance in the matter, so that euen their mercies are cruell. Whie then should a man be so greedie of their acquaintance? Whie should a man forsake an honest calling, to followe their fancies? And whie are we so fond of these worldlie delights? Are they not common to vs with all Turkes and Infidels? Is not the Turke better able to haue all kinde of glorious triumphes, then anie of vs? Maie he not haue whatsoeuer is pleasant to his eie, or delightsome to his tast? Maie hee not haue whatsoeuer in this world his heart can desire? Hath not the beast of the fielde pleasure in eating, in drinking, in sleeping? Doe not the birdes sport themselues with singing among the græne bzaunches? Doe not the young bullockes skippe and leape in the græne meddowes? Naie, do not the beasts of the field go beyond vs in this thing? Doth not the hawke take a greater delight in

The vse of the pleasures
following hir praise, then y^e fawkn^{ers}
doe in looking on: doth not y^e hound or
the spaniell take delight in an higher
kinde, with y^e hope of obtaining their
praise, then the hunters do in hearing
or beholding the sport a far of: Whie
then are we so greedie of gaming.

Demas. This your treatise of
continuance at gaming, hath ben ve-
rie long, & therfore, for memories sake,
I praise you gather your reasons that
you haue bled into a narrowe roome,
y^e I maie y^e better carrie them away.
Paule. The sum of that which I haue
said in this treatise, is this: seeing eue-
rie man without exception, must ex-
ercise y^e most part of his life in some
certeine & dailie calling: seeing conti-
nuance at plaie cannot be maintained
without infinit charges, which ought
rather to be bestowed vpon such as
haue need: seeing the Lord hath ioined
an honest delight, to a dailie calling,
which continuance at gaming doth
want: seing by cōtinuāce at gaming,
men must of necessitie fall into euill
cōpanie, which is of gret force to driue

vs from God: seeing by this meanes
we bar our selues frō y^e louing com-
panie of y^e godlie: seeing by following
our dailie calling, we obeie the voice
of y^e great God, & do some good to our
bʒethʒen, which cannot be done with
continuall gaming: last of all, seeing y^e
delight y^e we haue in gaming is com-
mon to vs with all Turks & Infidels
& with the beasts of the field, I con-
clude, y^e no man must folloʷ gaming.

Of daunsing.

The fourth Chapter.

DEinas . You diuided games into
such, wherin men are the chife do-
ers: & into such, wherein they are the
lookers on. You haue spoken of y^e first
kinde, though in few words, yet in as
manie as I desire: I pʒaie you speake
now of the other kinde, of this kind is
daunsing: what thinke you of it?

Paule, Peter Marter vpon y^e last chap-
ter of the Iudges, speaketh of manie
kindes of daunces. But if you speake
of y^e kinde of dauncing, y^e is receiued
wth vs in euerie place, wher daūsing is
vled, all good consciences must needes

The vse of the pleasures
condemne it . For, is it a seemelie
thing (thinke you) that a Christian
man, or a Christian woman should
be so much delighted with hearing a
pzoephane , and sometimes a filthie
song plaide vppon an instrument,
that they should leape for ioie at the
hearing of it ? Shall the Lord thun-
der out his terrible iudgements a-
gainst the stinking sinne of adulterie,
and shall we holde it lawfull to laie
baites and allurements to intrappe
our selues therein? In the long pau-
sing that is vled in masking , be-
twene daunce and daunce, doe they
not vse all kinde of filthie talke that
they can deuise ? In other kindes of
daunsing where they doe not vse to
talke together, what wanton icstures
are vled? The young man must shew
himselfe as youthfull as maie bee,
his turning on the toe, his capering,
and all his other trickes want their
grace, if they bee not done in the sight
of his ladie . The woman must set
out hir bodie, and minse it farre vn-
seemelie, either for the bashfull mode-
stie

tie of a virgin, or the chaste behauiour
of a married woman. A man maie
suppose in deede that fire and flare
maie be together without anie daun-
ger: But what a straunge fondnesse
is this? Wee condemne the popish
Pharises of intollerable pride, for
lifting vp the power of man, and for
saieng that they are able to keepe
themselves from anie sinne: And yet
we thinke our selues so strong, that
we maie delight our eies with ga-
sing vpon anie woman, y we maie
beholde anie kinde of wanton looke,
or light iecture whatsoeuer, without
anie harme done: or anie wicked
thought, so much as once conceiued
thereby, either of the dauncers them-
selues, or y lookers on. If we thought
not our selues so strong, whie would
we suffer such prouocations which
are as bellowes, to inflame the hearts
of young men, and to set on fire the
heartes of young women towarde
them againe. He that loueth danger
must needs fall into it. And the diuell
knoweth that temptations come no

The vse of the pleasures

waie so forceable to our fancie, as by the clesight : And therefore he did not tempt Christ, by describing vnto him in manie wordes the glozie of the world : but he taketh him vp on high, and sheweth it him : he knew that this was the better waie . The courtier confesseth that a wanton loke is of greater force to ingender filthilie lust, which he calleth loue, then a thousand wordes . The godlie man Iob, knowing the weaknesse of man, how great it was, had alwaies a godlie suspition of himselfe, and was so farre from vsing trifling wordes, or light gestures towards anie woman: that hee made a couenant with his eies, least by looking wistlie vpon hir, he should thinke on a maide.

How dare anie of vs then giue ouer our selues to daunsing, where such light gestures are not onelie vled, but also openlie professed . Howe can wee beholde the stretched out neckes, and the wandering eies: but that (as Salomon saith) wee shall bee in as great daunger, as one

Math. 4.

Iob. 31.

Esaie. 3. 16.

one that flæpeth in the middest of the sea, and as he that flæpeth in the top of a mast? And yet hee that shall finde fault with vs for it, is a new fangled fellowe, & nothing can please him. In other thinges we will easilie graunt y^e force of temptations by our eie-sight: see for your loue (saie y^e merchants) and bye for your moneie. They knowe by looking vpon their wares, we are soner brought to bye them: and therefore the thristie husband giueth counsell to keepe purse at market, onelie in this thing we will acknowledge no such matter.

Pro. 23. 34.

Demas. Yet we read, that godlie women haue daunced: And Dauid, a man according to God his owne heart did daunce.

Exo. 15. 20.

Paule. The modest and sober daunsing that godlie women vled, a part by themselves after some notable victorie, to giue thanks therefore, ought to be no cloke for our wanton daunsing. For we count it no sport, except men & women daunce together: wherby is easilie perceiued the filthy ende

F. iiij.

of

The vie of the pleasures

of our dauncing. Dauid daunced in
deede, but is his dauncing and ours
anie thing like? Dauid lift vs his bo-
die, and daunced befoze the Arke: be-
cause, beeing a signe of the fauoura-
ble presence of God, it was brought
home from the Philistines, vnto the
people of God againe. But marke (I
praise you) what the text saith: Michol
saue his dauncing, and mocked him:
belike it was no courtlie daunce, for
then it should haue pleased hir well
inough. And Dauid aunswering hir
mockes, saith: I will be yet more
vile then thus, and will be lowe in
mine owne sight. We vse to braue
it, and to shewe our selues as gal-
lant as maie be in our dauncing:
But Dauid abased himselfe in his
dauncing, and for this cause was he
contentemned of Michol. He chose
no wanton Dame to daunce with-
all, neither daunced hee after a-
nie vaine Heathenish song: but
after a Psalm of thankesgiuing.
Neuer compare Dauid his daun-
sing with ours, for there is no
more

more likelihood betwene them, then
 is betwene heauen and hell. Dauid
 caused not so manie instruments to
 be made to serue God his glorie, as
 we doe to serue our wanton lusts: as
 the prophet Amos telleth vs. So that,
 if we will haue our daunsing appro-
 ued of the Lord, we must vse some o-
 ther kinde. For I dare boldlie saie,
 vpon my reasons alleadged, the word
 of God is my warrant, that the daun-
 sing we now vse, is abhominable.
 Those that are desirous to heare more
 of this matter, maie read a learned
 treatise written in French, and dedi-
 cated by the French Ministers of the
 reformed Churches, vnto the
 king of Nauarre: the argu-
 ment whereof is altoge-
 ther against our fil-
 thie kinde of
 daunsing.

F.v.

Of

Of Dice and Card-plaie.

Chap. 5.

Demas. You haue proued that we offend in daunsing, not onelie as we doe in hunting and hauking, by vsing of it too much: but that we offend, if we vse our wanton kinde of daunsing at all. Ther be other things, wherein I would gladlie haue your iudgement: but that I am afraid I haue troubled you too long already. I told you when I came, I would make you wearie of me before I went, and I am afraid I haue bene as good as my word.

Paule. Paie trulie sir, you doe not trouble me, and therefore I praie you doe not thinke so: we meete (you knowe) but seldome, and therefore I wold be loth to part from you so soone.

Demas. Seeing you will needes haue mee trouble you, I will goe forward with that which I was about to speak. Among all games that are vsed, Dice and Cardplaie are worse reported of, then anie other kinde

kinde of game : and yet is no other
of game vbled halfe so much . Ei-
ther gamesters themselves for vsing
this game, are much to blame : or els
those that giue it so euill a report , I
praise sir, how thinke you ?

Paule. I will tell you Demas, if
we will well marke the riotous and
outragious dice, and card-plaie , that
hath spread it selfe, and now ouerflow-
eth euerie part of the land: If (I saie)
we shal way with our selues bpzight-
lie, the innumerable sleights and fal-
shoods that are incident to gaming, &
the infinite mischiefes that haue come
thereby, both to y^e church of God, & also
to y^e common wealth: we shall not one
whit meruaile, if y^e godlie sorrow that
a Christian heart conceineth thereby,
makes him euen to crie out vpon the.
The diuel indeed doth couer his crafts
in all occupations : but he is nener
lightlie so suttile , but that the chap-
men, in vsing those things they haue
bought , euermore lightlie spie him
out : One in this kinde of Mer-
chandise hee doeth excell , hee hath
shewd

The vie of the pleasures

Shewed here what he can doe. A man shall be deceiued, yet can hee neuer lightlie tell who hath hurt him. The Cards must be clipt for some kind of games at the toppes, for some other at the sides. When it commeth to a mans course to deale, he hath taught vs how to packe: when another dealeth, he hath taught vs how to deceiue by cutting. If more plaie then two, then commeth in cousoning: two must deceiue the third, or three the fourth. If the sillie soule begin to be wearie of this pastime, because it is to dull a game, & had rather heare y ratling of the Dice: or if chaunging the game, he hopeth to change his lucke: they are then also redie for him. Their dice are redie ground or stopt: They haue high men, they haue lowe men, they haue hard cater traies. So that whether he be disposed to plaie at Hazard, Pri-
mero, Nouem, Passage, Ticke tacke, Irish, what game soeuer he chooseth, they are with him to bring. I will not take vpon me to tell all. For those that haue practised gaming of a long
time,

time, and haue bene at it earlie and late. Those that haue inquired after the sleights thereof, and haue mercenariouſlie profited that waies, are oftentimes to ſeeke, and ſometimes alſo ouertaken thereby.

Demas: I but ſir, doe you not perceiue, that theſe are the faultes of thoſe that abuſe the ſport: and not of gaming it ſelfe. There is deceit vſed in euerie occupation, there is craft (as they ſaie) in dawbing: Will you therefore condemne all occupations.

Paule. The craft that is vſed in occupations, is in the perſons, & not in the thing it ſelfe: but you cannot ſaie ſo of Diceplaye. In euerie trade, there is ſome honeſt ende: for they are inſtruments and conducts (as it were) to ſerue the prouidence of God, towards the maintenaunce of our life, and defence of our bodie: They tend (I ſaie) to the maintenaunce one of another: But gaming hath a contrarie ende. It doth not yeeld anie commoditie to his brother for the moneie it receiueth, but they ſtake downe
their

The vse of the pleasures

their monie then must it be yours or mine, win it and take it. A great manie men thinke, because it is not said in pzeise and expresse words, that the Lord will haue no man plaie for monie, that therefore there is no Scripture against it. These men should consider in like manner, that it is not expressed in the Scriptures, that there be three persons in the Godhead, that Christ is both God and man, that our infants ought to be baptised: yet none of vs doubteth, but y these things are set down as certeinlie, as if they were in most plaine words expressed: so likewise is it with the thing I haue now in hand. The holie ghost setting down the propertie of loue, telleth vs that it is so desirous to pleasure the partie it loueth, that oftentimes it seeketh not his owne. If to hazard our monie to put in daunger the moneie of our brother, be not flat contrarie to this propertie of loue, I knowe not what is contrarie. All base golde, and cratt siluer is currant monie: belike they thinke it is good enough for the wares

Cor. 13. 5.

wares they utter. So that, to set the faults that I spake of before aside, you see gaming it selfe hath no good ende. But (I praye you) tell me, because you saie these be the faults of men, and not of the thing: where dos you knowe anie, if hee hath bene a gamester of anie long time, but that hee hath bene infected with these sleights? Are not these words vsuall amongst gamesters: At cardes I will deceiue mine owne Father, if I can: At Dice I will not trust mine owne brother.

They knowe that the opportunitie of a praye, is able to make halfe an honest man a thiefe. Because therefore this kinde of plaie ministreth such opportunitie to deceiue, they will not trust a gamester though otherwise hee bee a reasonable honest man.

I haue bene a gamester my selfe a great while too long, and I haue marked some men of all degrees, both high and lowe, howe they haue behaued themselves

The vse of the pleasures

selues at plaie: yet can I not saie, ei-
ther of my selfe, or of anie that I haue
seene, (and yet I haue seene a great
manie) that they haue bene free from
winking, crosse, discarding, or from
some deceit or other, & indeed, to saie
the truth, this kind of game is no-
thing els, but a profession how to
deceiue cunninglie. I doe not one-
lie speake what I my selfe haue
seene: for manie that haue bene game-
sters of a long time, and haue refoz-
med this their corruption, will wit-
nesse with me, that that which I haue
said is true. Paschasius Eclouiensis,
a Doctor of Physicke, being a tra-
uailer in Spaine, for manie yeares,
was a daily beholder of courtly game-
sters, and others. (He being a tra-
uailer, marked things more narrow-
lie, for y was the ende of his trauell,
and we are all giuen to marke things
more neerelie in a strange place, then
at home.) This Paschasius that I
speake of, saith plainlie of all game-
sters, Noble men and others, that
there is none but hee will deceiue if
he

he can . For though manie care not
greatlie for the moneie , yet because
they disdain to lēse , and the victorie
is somewhat, they wil lnot stick to help
themselues as much as maie be. This
is their order. Young gamesters , by
reason of their vnskilfulnesse , or eis
for that they are so sharpe sette, that
they can not match themselues , but
with disaduauntage , alwaies goe by
the worst. And when they haue bene
bitten of a long time, those that haue
cousoned him, will make him some
part of amends, with making of him
priue to his sleights, that they maie
praie vpon young nouises , as they
before were a praie to others . Men
are sone brought to this lure . For
what gamester holdeth it vnlawfull,
to get againe by the same meanes, all
that which they lost to others before ?
Nay , though at their first sitting to
plaie, they meane honestlie, & purpose
to plaie no otherwise then the cards
serue : yet if they be much in losse,
they thinke it a meruailous follie, by
some knacke or other, not to sēke to
B. recouer

The vse of the pleasures

recouer themselves againe. So that a man can hardlie trust, not onelie shifters, which liue by plaie: but euen ciuill gamesters: those which pretend no other ende of plaie then good fellowship. And I praise you doe not their owne conscience tell them, that the winnings that come by play, are unlawfull: For if one oweth them monie that waies, they make no account of it, but as of desperate debt, though the partie that oweth it them, be a man able enough: and to take vp a mans stake, when it is lost, is yet accounted fairer plaie. I appeale to the consciences of all those that vse this kinde of game, whether y^e things that I saie of them be true, or no. And if they be true, I aske them, with what face they can defend themselves.

Demas. I but sir, I praise you let vs reason of the matter, before you come to giue sentence. Indeed (as you saie) though some gamesters saie they can plaie without deceit: yet I think it is but Hypocrisie in them. For,
though

though they can bee content to vse square plaie , so long as the Cardes goe on their side , (for they can but winne, though they shoulde vse deceipt) yet when lucke (as they call it) goeth against them, they will bee sure to saue themselves from losing: so that the partie with whome they plaie , shall bee sure to goe by the worst. But you knowe, many times the parties that plaie are cunning all alike: for gaming hath no such wit in it, but that it maie easilie be found out, if men would bend themselves to it.

There is nothing then that beareth the swaie, but the chaunce (as they tearme it) of the Dice: for one winneth one daie, and another another daie: They winne (I saie) and lose by course, as it falleth out. What then (thinke you,) is the thing that moueth men to plaie, when they haue no aduantage of him, with whome they plaie.

Paul. The thing that moueth men to
G.g. plaie

The vse of the pleasures

plaie, when they cannot deceiue, though they would, I thinke is an ouer well conceiuing of themselves. For, though they see no reason why, yet because they like better of themselves, then of the partie with whom they plaie, they thinke the Dice must needs goe on their sides: for they suppose that the victorie shall alwaies be bestowed vpon the worthier person. Why (saie they) should not I win as well as he?

Demas. Yea, but though men doe leese at this lotting, and square plaie at Dice and Cardes, yet will they continue plaie still: what thinke you is the cause of this?

Paule. Euen the same pride that before I spake of, and therefore the partie that loseth, calleth the victorie of him, with whom he doth play, Nidgits lucke. He seeth no wittie indeauour of the conquerour, which might driue him to confesse, that the partie with whom he plaieth is too hard for him: and being still the worthier person in his owne conceipt, he thinketh

eth that at the last the Dice will remember him, so they neuer make an end of plaie. If therefore we looke vpon the first cause that moueth men to plaie at this game, we must needes mislike of it. Now, if we looke vpon the matter wherevpon this game doth consist, and without the which it will not be, we shall see it is monie. For they hope to winne, or els why should they plaie? and you knowe that hope is couetous.

Demas. Yea, but I cannot so soone yeld vnto you in this matter. For manie rich merchants, and Gentlemen doe vse this kinde of sport, which I thinke make no great account of moneie.

Paule. You speake, as if rich men were not couetous. Doeth not the Poet saie, and doth not daillie experience teach vs, that Crescit amor nummi, quantum ipsa pecunia crescit? It is a popish presumption to thinke, that we are not prone to couetous desires, as we are to all other sinnes. But plaieng at this moneie
G. iij. game,

The vse of the pleasures

game, doth allure vs to this sin, which thing we haue little need of. & therfore it is the will of God that we should auoid such allurements.

Demas. Yet gamesters, of all other men are commonlie franke fellows: and therfore of all sinnes, I cannot see, how you can charge them with the sinne of couetousnesse.

Paule. They are franke indeede, when at their hostes, or at a Gentlemans house the paie the bore, or giue to anie that stand by, or spend it in good chere, but their franknes comes alwaies out of another mans purse: so that they are couetous, but yet after a more gentlemanlie manner, then the miserlie people in the countrie are You maie call it, a statelie & a loftie kinde of couetousnesse: yet (as you saie,) there is a kinde of riot ioined with it: for they hazard their monie, to satisfie their affections. But because you are somewhat doubtfull in this point, I wil proue vnto you by a visible demonstration, y all gamsters are couetous. All gamesters, though they

they had rather plaie small game, the
sit out : yet if they haue vsed franke
plaie, and are driuen either for want
of moneie, or els for that the partie
that plaieth with them will not ven-
ture much moneie, if they be thus
driuen to plaie for a small sum, they
plaie not with halfe the delight they
were accustomed to plaie with all :
neither care they to plaie with him
whom they loue deere lie. By y which
things it is euident, that there sport is
to win moneie. Thus, whether you
looke to the first cause y moueth men
to this game, or to the matter wher v-
pon it doeth consist, wee see it cannot
be allowed of. And if we looke vpon
the formall cause. If (I saie) we will
looke vpon the former fashion of the
game it selfe, wee shall finde, that it
deserueth as little fauour as the other
two causes that are already spo-
ken of. If one bee overseene at
Halwe, and against his will lose his
dealing, shall he not lose foure?
At Ticke tacke if a man touch the
wrong chip, doth he not lose y game.

The vse of the pleasures

The like maie be said of the rest :
for what fairer plaie then dotage.

But in bargaining if the like aduantage be taken , though the common Lawe alloweth it, yet our Lawe of conscience doth ouerrule the matter.

And who is he that will not crie out vpon a man, & giue his friends warning of him, if taketh vauntage of an Obligation, when by forgetting the day, the monie is brought a daie after the date ? And yet who seeth not that there is the like equitie in both ? For if they saie that the partie that is ouerseene, and of whom the vauntage is taken, did agree vpon the matter, at their sitting to plaie, & that he knoweth well enough that it is the order of plaie, and that it is lawfull for him that is ouertaken, to take the like aduantage of him that hath the forfeiture : euerie man knoweth that a man maie as trulie saie the same of the forfeiture of an obligation. If answer be made, y the one is a serious matter, & the other is done in sport: y word of God, which is a touchstone to trie

trie euerie dæde, euerie word, euerie thought. This word of God alloweth no such distinction, sinne is sinne, whether it be committed in earnest or in sport. Take heede of this distinction, if you will, for it is the meere sophistrie of Sathan. And (I praie you) what occasion of wronging is giuen, euen by gaming it self? If a die stand a wrie at the fall, how manie gamesters can tell whether the fairest to the caster, or the fairest to the skie should be the throwe. At Malwe, if the ace of hearts be turned vp, when he that is to make, maketh this for it, then doth a meruailous controuersie arise, whether he that turneth it vp should win the set, or he that winneth fve tricks: then must wagers be laide. I remember once there arose such heart-burning betwæne two, for the like blinde controuersie, that beeing dailie companions befoze, they met not together, of a quarter of a yeare after. They had both likelie games, the one asketh a card, an other for me (saith the other:)

thus they both asked so long, till the whole bunch was out. The question was, whether the trumpe that was turned vp at the last, should be a boide card, or no. The diuell hath intangled euerie game with the like doubts, and we carrie a waivward nature about with vs that will sone be prouoked, & harme needs little helpe, and thus much for the formal cause, and for the game it selfe. Now, if we shall come to the end wherefoze this game is vled, we shall also finde sufficient matter to condemne it, the end that is pretended, is a recreation, let vs therefore consider, whether it be so or no. Euerie recreation doth refresh & quicken our spirits, but Dice and card plaie is so quiet, & so drouisie a pastime, that if the desire of winning did not keepe them awake, the gamesters would be oftentimes ready to fall a sleepe. I will not saie against it, but some one that vseth to plaie for moneie, maie be earnest at plaie sometimes, though he plaie eth for nittles: but the cause of this
his

his delight, is the calling to minde of his former sport: or els to make himselfe the cunninger to winne his brothers moneie the next time that hee plaieeth. But if it were agreed vpon, that all plaie for moneie should cease: In a short time men would haue as much delight to looke vpon a spade or a clubbe, or to turne one chip out of one table into an other, as they haue now in peeling of strawes. It is not so in shooting. It is not so in tennisse plaie, in running, in riding, in throwing the barre, or the hammer. It is not so in games that aske the exercise of the bodie. I remember maister Ascham hath a witty similitude against such deceiuing pastimes. We doe not vse (saith he) to whette our knife vpon a chalke stone, for that would not sharpen it, but make it more blunt: neither (saie I) if we would refresh our wits, are we to goe to a paire of cards, for they will not quicken, but dull them, It is not so with shooting. It is not so with anie manlie kinde of
 crer

In his
 booke of
 shooting.

The vse of the pleasures.

exercise, for they stirre vp a certaine
liveliness in a man. Thereby hee is
made quicke and readie to take in
hand anie commendable thing: so
that the abuse of plaieng for monie
being taken awaie, there maie bee a
verie good vse of them: neither can
those whose labour doth consist in the
exercise of the minde be well with-
out them.

Demas. Your mentioning of shooting
hath brought to my minde a reason
against a great deale of that, which
you haue said. For shooting (as you
your selfe graunt) is a commenda-
ble thing, and if it be not continued,
England shall be bereft of a notable
help against the time of warre. But
how can it be mainteined, except men
plaie for moneie?

Paule. I am not against it, that
shooting should be mainteined: but
the meanes whereby you woulde
haue it mainteined, is a chargeable
meanes, and would skant quite cost.
For though the common wealth bee
helped by the thing it self, in the time
of

of warre : yet the meanes that you
speake of, will helpe to pull it downe
in the time of peace. Beside this, see-
ing the skill, and strength to vse a
uie weapon, hath his force from the
blessing of the Lord. How can wee
looke that the Lord will blesse this
skill : when the meanes whereby we
attaine thereto are not allowed of
him : Thankes be to God, there bee
meanes enough to traine vp a suffi-
cient number that waies, though the
ventering of our moneie to get our
brothers moneie from him be laid a-
side. But whie do you speake so much
of continuing anie sport ? Knowe
you not that when men continue a-
nie long time at plaie, that it is no
longer a recreation , but a labour ?
When men vpon pleasure will rowe
vpon the Thames, after supper, in
Summer time , we call it a recreati-
on : but we doe not vse to call it a
recreation in the botemen , whose
dailie labour doth consist in rowing.
Whereby it is easie to see, that the
difference betwene a recreation and

The vse of the pleasures

a labour, doth consist in the shortnesse
or length of time y^e we bestowe vpon
either of the. And amongst other mis-
chises y^e come by plaieng for moneie,
this is not the least, y^e by this meanes
they are held to long at plaie. For
when a man loseth, it is neuer light-
lie scene that he will giue ouer: and
he that winneth shall be accounted a
foule gamester, if he leaue y^e other in
the lurch. So y^e beside y^e losse of time,
which might otherwise haue ben bet-
ter spent, they are oftentimes a tor-
ment to theselues. It is strange to see,
what sodeine alteraions there arise in
their outward lookes. If the cards go
against them, then is there biting of y^e
lip: but if y^e cards alter their course,
then is ther clapping a tassaties, and
giue me a hand, ther is (I saie) then y^e
vncomelie icasting that the Apostle
speaketh against, which is vaine and
vnsauourie, but what doe I speake of
outward lookes: There is wrought
through feare & hope, a confusion of y^e
whole nature of man, you shall heare
them oftentimes complaine, y^e their
backs

Eph. 5. 4.

backe akes with stooping, & that their legs are benumbed, their heads are pauled, & their whole bodie is distempered: and yet this game must still be accounted a recreation. Is not x. or a. xi. a clocke at night a fitte time (thinke you) to vse recreations? And yet is this dark time of the night, dedicated to this woꝝke of darknesse, which they call a recreation: neither are they troublesom to themselves alone, but to y^e whole house wher they plaie, & to y^e whole houses where they dwel. They turne the day into night, as the Prophet saith: they turne topsie turnie, y^e whole order of y^e providence of God. For y^e Lord hath made y^e day for labour, & the night for sleepe: but they watch in y^e night, & sleepe in y^e daie. Thus if we looke into y^e efficient cause y^e first moueth them to lotterie, or square play, it is pride: y^e substaunce of it is a moneie matter, the forme & fashon of it is to take aduantage of our bꝛothers oversight, and to minister occasiō of wrāgling: wherto may be added an inuincible argumēt,
which

The vse of the pleasures

which now commeth to my minde.
All the games at dice and cardes either goe by skill, or by mere lotterie. If they goe by skill, then is it a shame, that our skill that should be for the benefite of our brother, should turne to his hinderaunce: But if that goe by lotterie, it is against the third commaundement.

Demas. Truelie sir, I do not well vnderstand your reason. I knowe (indeed) y^e our skill must not hinder our brother: for not onelie the lawe of God, but the lawe of nature, and of all nations is against it: but that which you speake of the third commaundement, I cannot tell what it meaneth.

Paule. We are there commaunded, not to take the name of God in vaine. You knowe what a name is. A name is a thing, whereby anie thing is knowne. Salomon is knowne by his wisdom. And if I saie the wise man saith so, you can tell whome I meane. So likewise is the prouidence of God, the name of God: it is a thing

thing whereby he is knowne. Now,
if I call for his name to witnesse a
trifle, what doe I but take it in vaine?
When I must needs haue a speciall
determination immediatlie from the
prouidence of God, whether a testar
or a shilling shall be yours or mine,
what doe I but make a mocke of his
wisdome, which distributeth to euerie
man as it seemeth best vnto him?
What dalieng is this with him?

Demas. Yet we reade, that Iosua
diuided their land to the Israclites by
lot.

Paule. I doe not condemne all ca-
sting of lots, no more then I doe all
kinde of swearing: but to vse anie
of them both, when there is no neede,
must needs be condemned. I thinke
it were verie good, if all our demurs Pro. 15. 18.
were ended by lot: for when the Iud-
ges stand at a staie, & cannot, & will
not make an end of a matter, when
a matter cannot be ended by anie or-
dinarie lawfull meanes, what should
men pause & spend their money to no
purpose? In such a case (I graunt) we
might

The vse of the pleasures
might haue a verie good vse of ca-
sting of lots: but what maketh this
for our common kinde of lotting? Io-
sua (you saie) did cast lots. The land
of Canaan was to be diuided among
the Israelites, to euerie Tribe a por-
tion: now, because there could be no
such equall diuision, but that there
must needes be some oddes in their
portions, it was wis dome both to put
bye all suspition of partialitie from
Iosua, and enuie from amongst the
people. It was wisdom (I saie) for
these causes to determine by lottes,
what seuerall portion that should be,
that euerie seuerall Tribe should
haue. But we, when we haue mo-
nie in our purses, cast lottes whe-
ther that which we haue should be
none of ours, or whether we shal haue
more to it. You see there is great ods
betweene these two, Othes and lots
are to end controuerfies, and not to
waite vpon our fancies. So that, to
come againe to that which I was a-
bout to saie, the efficient and natural
cause of this plaie, is pride & conetoul-
nesse.

nesse. In the forme is hard dealing,
occasion of falling out & breach of the
third commandement. The end is di-
stempering of soule & bodie so y what-
soeuer you haue respect vnto in this
game, it is naught. Men wil not sticke
to think y they haue meruailous hold
of theselues, when they begin to play,
they will set downe a quiet kinde of
plaie, how much they will plaie for,
and they will make an end at a verie
good time: but when the affection is
once vp, all these thinges are cleane
forgotten. Paie, though one hauing
more care of his health, the an other,
maketh mention of ending plaie: yet
if an old fellow come out w a wooden
jett, and saith that is but a foolish cu-
stome to go to bed a nights, this wo-
den iett shall be of force to keepe them
vp all y night long. Trulie it is a wo-
derfull thing, & almost vncredible, but
y it is so manifest, y men should take
such delight in hurting of theselues.
Their ordinarie plaie delighteth the,
but whē ther is a meting pitched, whē
they make a daie of it (as they saie)

The vse of the pleasures
and sit by it, that is accounted a games
sters feast: they are troubled then
with surfetting more then they were
accustomed, they make themselues
Drunken with it, and yet they take
such delight in this gossiping ga
ming, that you shall haue there talke
of it a great while after. All other
delights are nothing, where this ga
ming is alwaie. For as it is with a
man that hath a bile vpon him, as
then all the other parts of the bodie
seeme to be without feeling: so other
honest delights seeme to be nothing, in
respect of that. Though they bee a
mong those that loue them, yet if they
be no gamesters, they are not in the
right crue, they are not (they thinke)
where they should be. Naie, this their
itching desire is of such power, that
though (by reason of their losses & sur
fettings) they for the time are wearie
of it, though they make a vow, & shall
forget monie when soeuer they turne
to their vomit again: yet cannot these
bars hold them from plaie, for their
desire in deede is vnnaturall. I haue
heard

heard & seene men casting their peni-
worths, how they might make this
kinde of game a recreation, & not a
toiling. I haue heard (I saie) that ma-
nie, euen those that were thought to
haue moze holde of themselves then
a great manie other haue deuised
to bzing this thing to passe: but it
could neuer be. For as Parineno saith
in an other matter, *Incerta hæc si tu
postules, ratione certa facere nihilo
plus agas, quam si des operam, vt cum
ratione insanias.* Thus haue I, as wel
as it hath pleased God to make mee
able, vnfolded and laid open the vgli-
nesse of this beastlie game, to the end
that gamesters seeing what a mishapē
thing it is, might turne their loue
from it, to a better thing.

Demas. You haue proued that dice
and card plaie are, no recreations, as
they are pretended: but you haue not
yet spoken of the mischiefs that come
of them.

Paule. Their mischiefes in deed are
infinitt, and to speake in a word, they
breede contempt of all religion and

The vse of the pleasures

goodnesse. For what gamester maketh anie account of religion? What gamester will hazard the losse of a friend, or the losse of anie worldlie comfort, for the honour of his God? Paie, a man must be consozmable, & applie himselfe to euerie companie, or els he is no meete man to be a gamester. Talk of God who list, they will talke of gaming. Paie, even in pzaier time, when they haue giuen eare a little, they must talk of yester nights good fellowship, and what they shall doe in the afternoone. Good Lord what seruing of God call you this? Would not they thinke it an absurd thing, to talke of anie matter of diuinitie, when they are set at cardes? And is it not much moze absurd to talke of card matters in pzaier time? I tremble at the remembzaunce of that irrenocable sentence that shall be pronounsed ouer them, when they shall be called to iudgement.

The Lord for his mercies sake take the mist from their eies, and then I knowe they will see their sinnes,
and

and repent.

Demas. Amongst all other evils, we thinke this game should bring beggerie. For the game it selfe asketh great charges, and they are hindered by this meanes, both from doing good to others, and from getting anie thing in their calling: so that except they plaie vpon the vauntage, it is an hundred to one that they shall bee baggered by it.

Paule. You saie true, for when they win anie thing, yet because it cometh so lightlie, it must go as lightlie & (as Tullie saith) Quod adopti sunt per scelus, per luxuriam offendunt. The thing that deceiueth them is this. Whatsoeuer they winne, it cometh vnlooked for, & that is trim. They neuer marke that when they winne, somewhat goeth out: and that when they lesse, nothing is giuen backe. They neuer marke what griping vsurers dice and cardes are. For if you receiue anie thing of them to daie, you must not looke to go by the yere, no, yet by the

viij.

mo.

The yle of the pleasures

moneth : you must prae your pzincipall, and twice so much more perhaps to morrow. It is wõderful to see, how blind, and how foolish men bee . For wõe they haue a minde to a ring, or to anie pretie conceit, they will venture their monie for it wõ some losse, when they refuse to bie it right out. Hereof commeth it, that schollers comming from the vniuersitie, maie rife away their booke, when they cannot sell them, & what fondnes is this? Euerie man knoweth that it is great follie, to hope certainly for an vncertein thing: but to lay a wager of it, that y which they vncerteinlie looke for, shall certainly come to passe, is meere madness. It is thought a goodlie matter of poze men, if rich men will take them as their companions: so likewise is it with gamesters. For though manie of them be men of no great wealth, yet hope is rich : and so long as they plaie, they shall be accompanied with rich hope . Though they bee in losse , yet lucke they thinke maie tourne . Their prophecieng is
like

like the southsaieng of a countreie Astronomer, that I haue heard of, which thought that after a daie or two of raine, we shall haue fairer weather: but sometimes (this last haruest for example) his southsaieng deceiued him twentie daies together. So gamesters thinke, that after an houre or two of ill lucke, the Cardes will goe on their side an other while: but their prophesieng deceiueth them so long till at the last it can deceiue them no more. You shall sometimes see manie lustie gallants, that because they will giue the companie to vnderstand, that they are able to maintaine franke plaie, and that they are no pickers, they loose all the monie in their pursse: then must they borrow vpon vsurie, by which meanes they runne so farre in the lash, that their reuenewes must be solde, and they stript into their dublet and their hose. Plaie must they needs, and that they plaie for is in hazard, so that they can not rightlie call any thing theirs. For their watching so pauleth them, and

V. v. the

The vse of the pleasures

the loue of sport and companie so occupieth their head, that they haue no leasure to consider what the issue wil be. Afterward when they can get no monie to continue their sport, they begin to awake out of their sleepe, and to consider more deepe of the matter: and when by wateng the matter well, they haue found that a man can not liue without some maintenance, then consult they with themselves how to get somewhat. And because they either know not, or being Gentlemen, are ashamed to labour in some honest trade: They beginne to complaine of the griping and harde dealing of couetous men. What a world is this (saie they) that a companie of loutes should haue so much lieng by them? Why doe we continue thus like slaues? Let vs rather show our selues to be men of courage, let vs laie for some bootie, that we maie bzaue it in Boules or in Cheap: Ede as we were wont. Their friends indeed oftentimes make friends, and

Pro. 11. 21. _ keepe them from the gallowes: but yet

yet (as Salomon saith) though hand
ioine in hand, the wicked shall not be
unpunished. They bootie it so long,
till at some gallowes or other, they
become an open spectacle of the iudge-
ments of God vnto the whole world,
and a fearefull warning (if they be
wise) to all those that followe their
steps. Examplēs they saie are verie
fittē to teach withall, and yet we are
so doltish in learning anie kinde
of goodnesse, that manifest and
plaine examplēs can teach vs no-
thing. I remember, whilest I was in
Cambridge, A simple man at his ex-
ecution willed schollers in anie case
to take heede of gaming, that brought
him to that shamefull ende: and yet,
because in his exhortation he vsed an
auke phrase to expresse his mind with
all, I am afraid (saie he) you will
forgette my exhalations, as soone as
you are out of the Castle gates:
Because (I saie) hee spake a word
amisse, we iested at the phrase, and
so by this meanes, the goodnesse
that we should haue learned by his
fearefull

The vse of the pleasures

fearefull ende, was put by : whereas if we had looked vpon the matter wel, his words, at that time, ought to haue bene of as great authoritie, as anie Doctors word in Cambridge. But this mischiefe doth not raine in London and Cambridge alone : for euerie towne, especiallie if it be of anie bignesse, is infected with this euill. Euen in this towne not long since, there was a man that had a good dowrie with his wife, and was verie well to line of himselfe : yet by this mischieuous gaming, he was quite vndone : and to redæme himselfe out of prison, his wife & his children were throwne out of doores. Surelie it would haue pitied a mans heart to haue seene it : hee himselfe being left to the wide world, no man knoweth what wilbe become of him, wher by the waie are confuted y^e fond pitifull words, which are wont to be vsed in defence of such riotous persons. Alas (saie they) it is great pitie : he was no mans foe but his owne : for heere we maie see, that they are foes to a great manie.

The
com:

common wealth might well looke to haue some reliefe towards the maintenance of their poore: but now must they and their childzen be kept with the goods of the poore: so that the poore in the parish, which should otherwise haue bene well prouided for, are pinched, and miserablie vered, and all through gaming. How true doe wee finde that, which the Scripture saith, He that loueth pastime shall be a poore man. Pro. 31. 17. Men maye call it a sport, but it was the waightiest matter, that euer he dealt withall in his life. If men rioted in apparrell, or in meates and drinckes, because a mans vndoing this waie is not so suddaine: men commonlie are their friends, by counsell to remedie the matter, before all bee gone. But the vndoing of a man selfe by plaie is so sodaine, that he is vnder the Ice, before a man can be aware of it.

Demas. Indeede as you saie, manie come to beggerie by this meanes: but yet all doe not.

Paule. Though men of large reue-

The vie of the pleasures

reuenewes are not beggered, yet they
begger a great manie by this means.
Their tenaunts are miserablie pinch-
ed thzough their Land-lord his follie:
whereas, if this vile moneie game
were left, they would no doubt deale
better with them, and be moze bounti-
full Lords to poze men: we should
not then haue such forzeiting of lea-
ses, and such oppressing of men as we
haue. What an absurd thing is it,
that men should keepe such a coile for
moneie, and when they haue it cast
awaie? I knowe there bee a great
manie pennie fathers, which though
they lose nothing at gaming, yet gripe
poze men: but yet I knowe there be
a great manie, that if they lost and
spent not so much at plaie, would bee
moze frank-hearted to poze men, then
they are. Doth the Lord finde fault
with the vnprofitable seruaunt, that
laid not out his talent to his masters
aduauntage, but hid it in the ground?
And will he not iudge y^e seruaunt that
wasteth it vpon trifles? The holie
Ghost commandeth vs to honour the
Lord

Lord with our riches. And the Iewes,
to giue vs to vnderstand, y they were
redie to bestow their goods at y Lords
appointment were willed to paie the
first fruits to y Lord of all that euer
they had: but do we honour him with
our goods (thinke you) when we trifle
them away at cards & tables. But sin
hath no staie with it. For it is not e-
nough for vs, thus vnthankfullie to a-
buse y good gifts of God, except we sin
directly against himselfe. What chola-
rick passions (I pray you) are y losers
tossed withall, gentlemen or other: in-
somuch y he y cannot chafe, is accoun-
ted a senceles block. And because they
dare not giue y whole disposition of y
dice vnto y Lord, least in finding fault
therewith they shuld open their mouth
against him: they set vp an Idoll to
their imaginations. I wil set out his
hand (saie they) in despite of the dice.
Did euer man hold out so long, ha-
uing so manie points to enter? What
fortune is this? What lucke is this? I
care not so much for the monie, but to
see what spitefull lucke I haue.

Then

The vie of the pleasures

Then must the Cards be rent in peeces, or the Dice throwne into the fire: and yet they will laugh at a little child which beateth the ground for giuing him a fall. I speake fauourable of them, for they are so farre from thinking that they shall giue account for euerie angrie and idle word, that they thinke of no account for forming out such blasphemies against the blessed name of God: and that also not in vaine alone, as others doe, which are no gamesters to confirme euerie trifle, (for they sweare not to ende anie controuersie,) but because God ordereth the Dice no better for them, therefore do they spue out blasphemies against him. For why els should they sweare by him? Paie, they themselues reder this reason that I haue brought, why they sweare. It would make one sweare (saie they) to haue such lucke. Of a truth, God is long suffering, to see if they will repent. For els he would neuer staie to take them alwaie by ordinarie sickness, as he vseth to deale with others: but

but he would cause the earth to swal-
low them vp into eternall confusion,
euen whilst the oathes are in their
mouthes, such open contempners of
him. And although y^e partie that plai-
eth with them, beginneth to tremble
foz feare : yet he must not reproue
him. For then he looketh vppon him
with fire eies, and is readie to thrust
his dagger into him : he accounteth
then that he hath great iniurie, for lo-
sers must haue their saieng. So that
a man must, either by reprouing bee
in daunger of outrage : or els, by his
silence he must be accessarie to open
treason against the almightie. So that
whether you loke to the winner,
or to the loser, they are both guiltie
(euen by the iudgement of sinfull
flesh) of most grievous sinne against
the Lord God. What is the cause of
drunkennesse, but this beastlie game?
For if the companie were not conti-
nued with flush, and ace of spades,
king a diamonds, and such like stufte:
if I saie men were not kept still at
the Alehouse with this fond talke, by

I.

that

The vie of the pleasures

Pro. 23. 29.

that time they had ben together a litle while, they could not tell what to saie one to another : they would then goe from their cups, befoze that staring & rednesse of the eies, that the scripture speaketh of, came vppon them.

Demas. When a man doth tell gamesters, that these fruits that you haue spoken of, come by plaie : their aunswere is, that these be the faultes of men that abuse their sport, and not of the game it selfe.

Paule. Those that aunswere so, you maie aske them, how they themselves knowe anie thing : for example. How doe they knowe that a tale-bearer causeth contention. They will aunswere, by the effect of the matter: it alwaies falleth out so . So doe I know, and so maie they know, that a thousand more mischiefes then I haue spoken of, doe come of dice-plaie . If they saie, that there be not these mischiefes in the game, if gamesters were as they should be : so can I saie, that a tale-bearer cannot cause contention, if the partie to whom the tale is told,

told, were as he should be: and yet we saie, a talebearer causeth contentions: & we maie as trulie saie, that dice and cards cause such mischiefes as are spoken of. When a statute was made by Act of Parliament, against vnlawfull games, did not the Knights and Burgesles, being aduertised by the communaltie, whose patrones they are? Did not they perceiue what horrible mischiefes broke out into the common wealth.

For want of restraint that waies? Did not the Lords and Nobles of the vpper house, see that their complaint was iust, and that they laide the fault where it was, when they confirmed that, which they deuised? And heere haue all good consciences iust cause to complaine. For, what a shamefull thing is it, that such an honourable assemblie should be gathered, from euerie part of the lande, to make so good and so notable a law: and yet, that thorough the loose negligence of those that haue that trust committed vnto them, to see these

The vse of the pleasures

lawes executed, all should be to no purpose? Naie, I speake fauourable of them: for they doe not onelie not punish these vnlawfull games, but with their authoritie they license a companie of needelesse Alehouses, which are places of refuge for naughtie packes to lurke in. And though for verie shame, they be cōpelled to take awaie their license from some Drunken Alehouse, that for maintaining of wickednesse is moze notable then the rest: yet, if some wicked rich mā speak a good word for them, they shall haue leaue to be masters of as much euill rule as euer they wer. And what man cannot make some friend or other to speake for him? If they can saie that they are poore men, all is well. But why should not they worke for their liuing as well as other poore men? Why haue they moze respect to the pouertie of one, then to the beggering of al the poore men in y^e towne? They say men maie chuse whether they wil spende their moneie at the Alehouse or no: but poore women, & their children,

Dzen,

men, can not chuse whether their husbands shal spend that at the alehouse, that should be for their maintenance, or no. Beside this, if men could governe themselves, to what purpose should they be appointed gouernours of a towne: For they are set in authoritie aboue their bretheren, to the end they might ouerrule and governe such, as cannot governe themselves. Those that beare office, are swozne to put downe dice & card-plaie: & yet, if they keepe an alehouse themselves, they wil allure poore men to these vnlawfull games, and rather then they should not play, they will play with them themselves. This hath bene told to him that may remedie the matter, & yet there is nothing done. A notable iudgement of God hath bene shewed vpon periured persons at Thaxted, not farre hence: and yet are we not afraid to forswear our selues. Seeing therefore these things are thus, I beseech the Preacher in the name of the liuing God, that he wold not sooth vp the officers: as if all things were well, when in-

The vse of the pleasures

Deede there is onlie a vaine flourish of discipline vled, which is as much as nothing. For, who knoweth not that these games are vled: & yet who hath ben reprovued for it? Ther be (indeed) governours appointed, but ther is not that diligent, inquiring after these things, as shuld be: & yet when things are complained of, other men are not discouraged from sin by y^e punishmēt of the offender. The Magistrate thinketh that he doth discharge his dutie highlie, if he punisheth when a fault is brought before him: otherwise, though they heare men swearing at cards, as they walke in y^e strētes, it maketh no matter. Good Lord, wher is y^e merciful seueritie that was in y^e good man Iob, which made y^e unrulie young mē hide themselves for feare, when they saw him? He did not waite til a complaint was brought to him but whē he knew not y^e cause, he sought it out diligētlie. This thing, as all other things wer, was witten for our lerning: we must therefore do y^e like. We shuld put down all vitling houses, but such as must
needes

needes be had to intertaine straung-
 ers, those vitling houses that remain,
 we must search them diligentlie, & if
 there be anie cards or tables found,
 we must bring them to the market
 place, & there burne them before all
 the people. And if the Law will giue
 vs leaue, we shuld take all the cards
 & tables out of y^e haberdashers shops,
 & burne them. I know not what the
 Lawe saith in this point, but trulie I
 can see no reason, how it can be law-
 full to buie or sel cards or tables, whē
 as y^e vse of thē is forbidden. Idle per-
 sons must be hunted after, at such pla-
 ces as are suspected, their haunt must
 be brokē: then shal y^e earth bring forth
 her increase, and God (euen our owne
 God) shall giue vs his blessing. If the
 Preacher be afraid to preach these
 things (as we are all y^e sort of vs co-
 wards & bastards in Gods matters) if
 we be afraid, we know of whō to aske
 strength, euen of y^e mightie & valiant
 God, y^e is fierce in battell, the Lord of
 hosts is his name. What art thou
 (saith y^e Prophet E(ay) y^e thou shuldest

Esaie, 51.

I. iij.

feare

The vie of the pleasures

feare a mortal man, and the sonne of man, which shall be made as grasse, and forgettest the Lord thy maker, that hath spread out the heauens? Let vs not therefore feare the reproch of men, for their breath is in their nostralls, & the moath shall eate them vp like a garment, & the worme shall eate them like wooll. If we will not speak, the Lord is a iealous God. Truste vp thy loines (saith the Lord vnto Ieremie) arise, and speake vnto the people all that I command thee, be not afraid of their faces, least I destroie thee before them. If thou hast this boldnes wth thee, though men fight against thee, they shall not preuaile: the Lord (euen the Lord) shall deliuer thee. Thou must not cease from speaking, when some little abuse is amended. Wicked king Pharao yelded somewhat to Moses petition, but Moses would not content himselfe with a litle. The Lord must haue an absolute obedience. We must indeed yelde obedience to all magistrates, good and badde: so that it be in the Lord: but yet we must not
com:

commend them before they walke roundlie in their office, as they shuld. No, no, if the officers did their due tie, we shuld not haue such disorders as we haue. If a subtile fellowe, to make those that shoulde looke to it secure, giue it out, that plaie is well ceased: then all is safe.

Demas. But you knowe the magistrates cannot punish men for plaieng in Christmas time: as they call it.

Paule. But they maie, and ought to punish them to: for euen then, when they haue most libertie, they must not plaie at Alehouses: but in their maisters house, or when their maister looke on them, when an inch is giuen they must not take an ell: but I haue before shewed the abuse of this time, and therefore I will not speake of it anie more.

Demas. You haue done so indeed: but yet you haue not aunswered one reason that hath bene vled in defence of abusing the time, in this order.

The reason is taken out of the third

The vse of the pleasures

Chapter of the Preacher, where the wise man saith, that to all things there is an appointed time : and that there is a time to cast a waie stones, or to trifle (as they expound it.)

Paule. Yet casting of stones, were a great deale better exercise, then to sit moping and dreaining at a paire of cards. But the truth is, they shamefullie abuse the place. For it hath bene proued before, that whether we eate or drinke, or whatsoever we doe, we must doe it to the glorie of God. When we exercise or recreate our selues, our recreation must tend to edifying, and to the building vp of our faith : for example. When we plaie at tennis, we refresh our wearied spirits and memories, by the which meanes we are better able to studie, and to get knowledge, whereby our faith is strengthened. For aunswere to their place, this I saie, that the holie Ghost doth not set downe what maie be done without breach of y^e commandemēt: but he telleth vs what is commonlie done among men, as it is plaine

plaine in the text, & as it is easie to perceiue by the argument of y^e whole booke. Among other thinges that are there rehearsed, it is said, that ther is a time to hate, and a time to loue: but we knowe, there is no time, wherein we ought for to hate. If anie alledge, that we ought to hate sin, they say nothing to y^e purpose. For our hatred against sin, must not be restrained to anie one time: but we must bid it battle all our life. But ther it is euident that the text speaketh of the diuersitie of time, so that they are still to seeke for the defence of their vanities.

Demas. If the lewde example of the vniuersitie were not, truly I thinke, and partlie by report I vnderstand so much, that manie Gentlemen would leaue this game: and also cause all their household to leaue it.

Paule. I will not defend y^e vniuersitie in this sin of theirs, notwithstanding so far forth as the truth will giue me leaue, I will speake somewhat in their defence. Least therefoze anie should think woyle of Cambridge men, then they

The vse of the pleasures

they deserue, this I can saie : that all the maisters of Colledges are ashammed of this game. For (as farre as I could euer learne) they neuer plaie publikelie : if they plaie at all, it is in hugger mugger. This also I can saie, that those that vsed this game, were verie infamous, and generallie thought euill of, thzoughout the Vniuersitie : and therefore those that loued this sport, were driuen to seeke corners. For they know that it was vnworthie the excellencie of a man, especiallie of such as professe the studie of wisdom and learning, to bee seene plaieng at so doltish a game. I haue thought ere now, when I haue seene schollers holding three short thicke peeces of paper in their hand, with such great and goutie spots vpon them, I haue thought (I saie) that it hath ben the most ill fauoured sight that euer I saue: a booke of a smaller print would become their hands a great deale better, what an vnseemelie thing is it, that men of learning should be heard talking of a
paire

paire of eights, or a paire of tennes,
of two ases, and .xxj. Euerie plaine
man in the countrie can skill of this
arethmatick. But they must plaie for
the Butlers aduantage, & they must
suset and be sicke for the Whisitions
aduantage. Students commonlie sit
too much, and therefore they haue no
need of this sitting pastime. But
cannot the Butler be mainteined, ex-
cept the poore schollers (for loue of
this sport) sell their booke, and their
sheetes from vnder them? They
know, or ought to knowe, that we
must not doe euill that good maie
come thereof. Is it not a more easie
matter to find their Butler, whē they
put him to no charges, then when
they cause him to bie cards, counters,
and candelles? Will men of wealth
(thinke you) giue anie exhibition,
when you trifle awaie your monie at
post and paire? Will men haue anie
mind to send their children to you,
when you let them run at rouers, in
the most daungerous time of their
age, so long together? If young men
could

The vse of the pleasures

could gouerne themselves, wherefore
serue Maisters? Wherefore serue Tu-
tors: is it to be thought y^e youg youths
haue more hold of themselves, & maie
better be without gouernment, in so
slippery a thing as gaming is, then in
other matters. Is not gaming y^e thing
y^e giueth a fall to men y^e are of a staied
age? Seeing therfore these things are
thus, I humblie beseech all maisters
of Colledges, & all those that can re-
forme this abuse, y^e they wuld not suf-
fer theselues to be carried away with
a popish & a doting custome: I beseech
them y^e they wuld consider, y^e therfore
do me take such paines at their booke,
not y^e they should take whatsoeuer a
blinde custome doth offer the, (for it
is sone seene without anie learning,
what is done:) but a diligent inquirie
after that which ought to be done wil
aske a longer studie. I beseech the ther-
fore in y^e bowels of Iesus Christ, eue
as they loue their own soules health,
& the health of those y^e are so deereleie
bought, euen with y^e precious bloud
shedding of y^e son of God, y^e they wuld
re

reforme this disorder, & send this rioting to Rome, from whence it came. I know they are wise men, & it may be, some men thinke y my giuing of the counsell will be to no purpose: but yet Apollos was a verie eloquent & a wise man, & we read of him, that he was content to be reformed by a poore crafts man. And y wisest man y euer was, saith, that if you reprove a wise man, he will loue you, & increase in wisdom. I haue ben bold therfore to giue admonition to these wise men, & I am in good hope, that they will follow, not my counsell, but the counsell of the onelie wise God. But if they will be a froward people, & a stifnecked generation, they will constraine y simple men of y countrie to take bp y saieng of Christ against the, I thank thee (O father) y thou hast hid these things from y wise & prudent, & hast reuealed them vnto babes, y by this means others maie be staied frō stūbling at them. But I cannot thus satisfie my selfe, with putting by the offence y they giue. I desire therefore
all

all those that aime at examples so much, that they would consider, that y^e Physition doth not alwaies square his life by the rules of physicke: neither doth the Lawyer alwaies square his doing by the lawe: nor the Diuine by diuinitie. If we be sicke, we aske y^e Physition what counsell he giueth, we doe not require after his diet. Neither if we would know a truth in anie matter of diuinitie, are we to looke to the life of a diuine: for then we maie sone be deceiued. If we looke vpon the examples of a grat manie now residents, we shall take reading Curates to be as good men as they are, we shall be made to beleue by their examples, that it made no matter whether there were anie preaching, or no. But when they come among their Curates, they will tell them that it is a farre more excellent matter to preach then to read an Homelie: And when they make a sermon, they will tell the people (as the truth is in deede) that preaching is the mightie power of
 God

God, to drawe vs from our accursed estate, that by nature we are in, that there is no other ordinarie meanes, whereby the Lord woꝝketh saluation in our hearts. For no man can heare without a Preacher. They will tell you, that the loue of pastors towards Christ and his flocke, must be iudged by feeding: because Christ saith vnto Peter, feede, feede, feede. So dare I saie for Cambridge men, whatsoever their examples are, that if a Gentleman come to them, that is somewhat doubtfull in this point, and aske them whether the rioting that they vse in Christmas time, is allowed off by the word of God, or no: I dare saie for them, that they will giue sentence against their own example. I presume the rather y^e their iudgements are against these games, because I cannot thinke that they dare open their mouths against such an armie of learned men, as haue in all ages condemned them.

Demas. Trulie sir, I thinke it were verie good, that the iudgement of

h.

lear.

The vie of the pleasures

learned men, that are knowne to bee men of credit, and are generallie wel thought of, were gathered together, & put in print, to y^e end y^e truth might haue some continuance by them. For though (indeede) the bare authorities of men be little worth in themselves: yet because, when men that are famous for their wisdome and learning shall be known to write against anie thing: men will then commonlie make inquirie after the reasons that cause them to write, as they doe: I saie in this respect, it were good to alleadge the authoritie of the learned.

Paule. The authorities and the reasons of the most excellent authors that we haue, are alreadie gathered together by two learned diuines, Peter Martyr, and Danzus, against this vile game, that idle heads make such account of, and are in print in the handes of a great manie.

Demas. I but sir, euerie bodie doth not vnderstande the language that they

they write in.

Paule. I haue gathered out and set down in English most of the authoꝝ that they alleadge: and I haue partlie amplified them with other mens iudgements that came to my minde. And if you will staie a little, you shall heare what they saie.

First befoze I begin, we must remember that our lawes haue appoin- ted punishment foꝝ those that vse this game: it hath alreadie passed the condemnation of our countrie. The ciuill lawe that is moze generall then ours, doth likewise condemne it in sundrie places. If F. saith Pretor de alcat. If anie shall call foꝝth his fellowe to plaie, let him be punished, & cast in prison. The Emperour Iustinian would not suffer anie of his subjects to vse this game, either in publike oꝝ priuate houses: neither would he suffer anie to loke vpon these that did plaie. If anie thing were lost that waies, there was lawe to recouer it againe. Liber. 3. Codicis Iustine-anei. Tit. 43. The Romanes pꝛouided

K.ij.

Lege

The vse of the pleasures

Lege Roscia , that those which lost their monie this waies should be banished. In Tullie his time, when the Romanes flourished in all kinde of abundance, (at which time men commonlie vse most rioting :) yet euen then was it accounted a shamefull matter to be a dice plaier. For Tullie going about, & bending all the force of his wit to bzing Cataline, and afterward Anthonie into the hatred of the senate, & the rest of the people, he telleth them y they were dicers: which thing he would neuer haue done, if to plaie at dice had not bene an odious thing with them. The Poets are wont to match whooredome and dice plaie together.

Hunc damnosa Venus, tunc preceps alia prodit.

Satyra. 1.

Iuuenal saith, that it doth corrupt whole families. Maister Ascham, that was Scholemaster to the Quænes maiestie, bzingeth in Chaufer our English Poet inueieng against y cursed bones: & he himselte in his booke of shooting, would haue it made a matter
of

of fellonie. In the Canons of the Apostles, this game is plainlie forbidden: Cano. 41. Euen the Canon lawe that was gathered of the Papists themselves, doth verie seuerelie condemne it Decretalium. lib. 3. Tit. 1. c. Now if we will come to y^e godlie fathers of the Church, we shall see, that both old & new haue condemned it. The godly man Cyprian saith, that y^e diuel was the first deuiler of this game. Ambrose, in his first booke of offices. 23. Chapter. And Chrysostome, in his. 6. Homelie vpon Mathew, inuaie vehementlie against it. Austine, in his Epistle. 54. would haue whatsoeuer is gotten this waies taken from y^e winner, and bestowed vpon the poore, by this meanes (saith he) y^e grædie gamesster shall be depriued of that he looketh & gapeth for: and the foolish fellow that lost his monie shall be punished. Nicholas Lyra, that was accounted the best learned in his time, wrote a booke called Preceptorium, wherein he proueth by nine reasons. And because our talke is of authohities, his

The vse of the pleasures

reasons were gathered out of sundrie authoꝝs, wherby he proued y dice play was not to be suffered in a Chꝛistian cōmon wealth. The godly man Barnard, wꝛiting to the godlie souldiers y were at Hierusalem, couſelleth them to be at defiance with dice play. Peter Martyr. vpon the. xiiij. Chapter of the Judges, saith, y our monie is giuen vs of y Lord to nourish our families, and to prouide foꝛ such as haue need: beside this, we Chꝛistians are to represent the image of God, which doth not anie thing at a venture, & at hap hazard. ffoꝛ he waieyth the waters by measure, as Iob saith: & saith vnto the proud waues of the sea, thus far shalt thou come. We therefore must do the like, and not set our moneie at six and seuen. Danzus, in his booke de Ludo, saith, that deceit is so incident to dice, that the Apostle in the fourth to y Ephesians, y fourtenth verse, bleth that woꝝd that doth properlie signifie dice foꝛ deceit & guile. He telleth vs, out of the Apostle, that we must abstaine euen from the appearance of euill. If
(saith

(saith he) Paule would absteyne from flesh all his life long, rather then his weake bzother should be offended: it is a shame for vs, if we should not absteyne from so trifling a thing, y may so well be spared, seeing there are honest recreations enough, when such horrible mischiefes continuallie come thereby. By these, & manie other reasons y haue ben partlie spoken of before, he is bold to saie, y the monete y is gotten by plaie, is vniustlie kept: & with no better conscience, then a theefe kepeth y which he hath stoln. ¶ Iewel in y latter end of his apologie, reherseth & alloweth very wel of y doing of one Gobilo, a Lacedemonian, which whē he was sent ambassadoz to y mē of Corinth, to treat of a league, & had found y dice was commonlie vsed amongst them, he returned home again w his message vndone: and being asked of those y sent him, why he did so, he made answer, y it shuld be a gret reproch to his cōmonwelth, to make a league w dicers. Erasmus, a mā of gret reading, misliketh y we should suffer

our children to vse this kind of game, when we buie our selues a new paire of cards, we wuld not haue vs let our children plaie with our olde. For it is better a great deale, that our cardes should be lost, then that we should lese our cards & our children too. Of all other men he could not abide that Priests, as he called them, should vse this game. If he had seene a Bible, & a paire of tables lieng together in a Bishops hall, he wuld haue thought it a foule fault. For these two cleaue together like claie & yron, as Daniel speaketh, they are not matches. God will be no baude to our naughtines, the scripture must not be pretended where dice play is ment. Euen Castilio the courtier, y laboureth altogether in framing of an outward mā, though not altogether in wordes, yet in be- rie deede he doth vtterlie condemne dice and cards. His words be these, I thinke it no vice in y courtier to play at dice & cards, except (marke his exceptō) except a man applie it to much, & by reason of that, setteth aside other things

things moze necessarie: or els for none other intent, then to get moneie, & to beguile his fellow, & in his losse fume & take on, so that it might be thought a token of couetousnesse. What man is he y^e vseth this play, that plaieth not too much? For the loser will not give ouer, and he that winneth, must not leaue his fellowe in the lurch. Who by plaieng thereat, setteth not aside better things? Who plaieth not to get moneie? Who deceiueth not? Who chafeth not? For this cause, Ouid in his Courtier (vnlesse I be deceiued) giueth a loue warning to take heede of plaieng before his Ladie or Lemman: because it doeth laie open our beastlie affections, which might otherwise be kept secret. And so, by this means, a man shall not be so amiable to y^e companie, as otherwise he shuld. This game maie verie well be compared to water that is powzed into a boule, which causeth a wooden spone or anie such light thing to swim aloft, that would otherwise haue bene beneath. Paschasius the Whisition, of
R. v. whom

The vse of the pleasures

Whom I spake befoze, writeth a whole treatise against this game: and sheweth by manie philosophicall reasons the beastlinesse of it. It were verie long, and indeede infinite, to rehearse those that haue writ against it. And therefore let those y^e fauour this game giue me but one instance, let them shewe me, if they can, that anie learned man, Diuine, or other, which is otherwise knowne to be a man of iudgement, that if he speake anie thing of it, condemneth it not. But because they can not bring forth anie such, let them not think themselues wiser then all other men: let them be content to followe the counsell of those that bee wiser then themselues. For my part, I am wearie with laeing abroad this dung-hill of sinne, and therfoze I wil grow to a conclusion with it. The summe of that which I haue said is this. Seeing by vsuall words, and continuall practive of gamesters themselues, this game is an Art, & nothing els but a profession to how deceiue cunninglie: Seeing, whether you looke to the efficient,

cient, materiall, formal, or final cause,
or to the horrible fruits and effects
that proceed from anie of them, it is
naught: seeing it is no recreation.

Seeing, last of all, it hath bene con-
demned in all ages, not onelie by the
iudgement of manie learned Diuines
olde and new, and of manie other that
are otherwise learned, but also by the
common consent of whole countreies,
common wealths, and kingdomes, I
conclude: that dice and cards, as com-
mon and wzangling barratozs, are to
be banished the countrie.

The remedie against such euills, as
haue bene hetherto spoken of.

Chap. 6.

DEmas. Trulie sir, I doe not thinke
that you haue spoken anie thing,
to gall anie man, but onelie of mæere
loue: and therefore in my iudgement,
you should doe well, if you would set
downe a remedie against such faults
as you haue discovered.

Paule.

The vse of the pleasures

Paule. The Lord that shall iudge both me and all other at the last daie, can that loue towards my countreie, my natiue towne, and especiallie towards my kind folke and brethren, hath caused me to speake as I haue done. And therefore I beseech them, in the bowels of Iesus Christ, that they would looke to these faults, that I haue laid befoze them, and amend them. I haue shewed them ineed, that their fault is moze grievous then perhaps they take it to be. For how could I els admonish them at all? In the nineteene of Leuiticus we are commaunded, that we should not hate our brother: but rebuke him plainlie. If I had spoken coldlie, and a farre of, that had bene a waie to rock them a sleepe in their sinnes, they would haue thought then, that there is no daunger in continuing still the course which they haue begun. For, as one trulie saith, hee that demaundeth a thing fearefullie, teacheth a man to denie him his demaund, and it is as true a principle in Diuinitie, as it is
in

in Surgerie, that soft hands make a
foule soze. Desiring them therefore to
take this my protestation, as it is
ment, I will goe on forward to that
remedie you speake of. In intreating
of the which thing, I will betake my
selfe to that same order, which I haue
alreadie set downe. It hath bene said,
that we maie offend in vsing the cre-
atures of God, either too little, or too
much. Concerning the first kind, those
that offend that waies, I would desire
them to consider the inconuenience
that commeth by their too much strait-
nesse. For, when men absolutelie con-
demne hunting, hawking, or taking
delight in anie pleasure, men that vse
these delights too much, thinke that it
is vnpossible, but that a man should
take pleasure in the creatures of God,
and indeede, they thinke aright: so,
through too much straitnesse, they giue
themselves ouer to their accustomed
delights, whereas, if the libertie that
God hath graunted, were set downe,
and men instructed in the right vse
thereof, it is to be hoped, that men
would

would come to a godlie moderation in these things. I will therefore alleadge such texts of scripture, as maie remedie this too much seueritie. We are taught in the scripture, that if there were anie, who had not eaten y^e fruits of their labours, they should retourne home euen in the vrgent necessitie of warres. A notable testimonie to shew how wel it liketh y^e Lord, y^e men shuld take comfort of their owne. The honest delight that a man maie take in anie thing y^e the Lord bestoweth vpon vs, is verie plainlie set downe in the parable of Nathan to Dauid. There was (saith he) a poore man, y^e had only one litle sheepe, which he had bought, & nourished vp: & it grew vp with him, & with his children also, & did eate of his owne murtherers, and dranke of his owne cup, & slept in his bosome, and was vnto him as his daughter. This delight doth so wel please y^e Lord, that in the Proverbs it is set downe as a sufferaine remedie against sinne. For there y^e holie Ghost dissuading of vs from whooredome, willett vs in anie case

case to take delight in our wiues. His
 words be these, Reioice with the wife
 of y^e youth, let her be as y^e louing hinde
 & pleasant Koe: let her breasts satisfie
 thee at all times: & delight in her loue
 continuallie. For why shouldest thou
 delight (my sonne) in a strange womā,
 or embrace the bosome of a stranger?
 If these texts doe not proue plainlie
 enough, y^e a man maie vse recreatiōs,
 let vs heare what Zacharie saith. Chap. 8. 5. The
 Prophet foretelling the returne of the
 Iewes from their captiuitie, setteth it
 downe in these words: The citie shal
 be ful of boies & girles, plaieng in the
 streets thereof: y^e Lord knoweth y^e we
 cannot alwaies haue our mind bent &
 fastned vpon waightie matters, & ther-
 fore he hath giuen vs leaue to vnbend
 our wits, & to leaue of our hold, to re-
 fresh our wearisom spirits: to y^e end we
 might come to the again wth greater de-
 light: y^e which some allege, is nothing.
 They saie, we must giue account for
 euery idle word, & much more for spe-
 ding our time in this order: but when
 I delight my selfe some honest waie,
 to

The vse of the pleasures

to the ende I might be fitter and better able afterward to do better things, where as otherwise my memorie would be dulled, and vnapt to good meditations, I doe not now spend my time in vaine, but to good purpose.

To vse such things as maie moue me chærefullie to giue thanks, is no vaine pastime. They saie we must reioice in the Lord onlie. The staie indeed of our ioie must be in y^e Lord, he must be the resting place of our ioie: but yet it hath bene proued, that wee maie reioice in his creatures. When we vse the creatures as steppes to climie vppe to himselfe: God then and his creatures are sub alterna, as the Logitians vse to speak, one is vnder the other. They maie both stand together, the one doth not take awaie the other. There is another sort of men that delight too much in the creature. The name of an Epicure is not liked of this kinde of men: and therefore if it can bee proued vnto them, that the life of an Epicure is all one with theirs, there is some hope, that they

they will forsake this wicked sect.

Marcus Ciccero, writing of this kinde of men, saith that they liked verie well of wisdom: because thereby they knewe how to procure to themselves such things as are pleasaunt, and to auoid all kind of griefe. They thought if a man did hazard himselfe, to suffer anie griefe, to the ende his pleasures might be increased, he was to be commended. Intemperate surfeiting, because it afterward brought griefe of bodie, and somewhat disquieted their merrie thoughts, they could not like of it. Doing of Justice and liberalitie, because it procured them the louing fauour of the people, they meetelie well allowed of. They were not such drunken sottes as we imagine, that would sit gulling all daie long at the Alehouse: No, they were iollie neat fellows, and could behaue themselves verie well, what companie so euer they came into, as it maie be seene in that notable Epicure Ouid in his Courtier, otherwise called his booke *De arte amandi*. They wold

De finibus.

The vse of the pleasures

delight themselves, either with such pleasures as are present, or with calling to minde such pleasant things as are past, or els wth a calme & quiet looking after such things as wer to come. The end of one pastime, was alwaies the beginning of another. Labouring in an honest trade, they did not like of: because it was not pleasant. Now let gamesters iudge themselves, & see whether they be of this sect or no. A remedie against the continuall delighting of our selves in the things of this world, is set downe in infinite places of the scripture. We are taught that we are pilgrimes & strangers in this world, and that we haue not here any abiding citie: Our conuersation must be in the heauens, from whence we looke for a Sauiour. The time is short, and therefore he that reioiceth, must be as if he reioiced not. All flesh is grasse, and the glorie thereof as the flower of the field. Vanitie of vanities (saith the Preacher) all is vanitie. The whole booke of Ecclesiastes is of this matter. Christ telleth vs, y^e wher
our

our treasure is, there will our hearts
be also. We maie therfoze deceiue our
selues, and say, we looke to be saved as
well as the best: but the scripture wil
not beare vs out in anie such speach:
foz, if there wer anie treasure laid vp
foz vs in heauen, our meditations,
our talke, our doings, though they cō-
sist of earthlie matters: yet they shuld
tend to an heauenlie end. Foz where-
as our treasure is, there will our
hearts be also. The delicate fellowes
of this world, can not abide, y a man
should be sorrowfull foz his sinnes.
What need such a businesse (say they)
do not men know y God is merciful?
The Prophet David should be a foole
by their reckning, foz all his psalmes
are full of sighing & sobbing foz offens-
ding so good a God. The Apostle Paul
reioiced, & did as it were triumph, be-
cause of y godly sorrow of y Corinthians.
What great care hath it wrought?
Yea, what cleering of your selfe? Yea
what indignatiō: yea, what feare: yea,
how gret desire: yea, what a zeale: yea,
what punishment: & indeed there was
L. is. great

The vse of the pleasures

great cause why the Apostle should thus reioice: for godlie sorrow causeth repentaunce vnto saluation not to be repented of. What a pitifull thing is it, that a man should imagine such a kinde of repentaunce, as is no where to be found? For if we looke into that most mercifull promise of God, wherein his exceeding goodnes is abundantlie set out, Come vnto me all ye that labour and I will ease you: yet wee shall see, that it onelie belongeth vnto them, that are grieued with the burden of their sinnes. As long as wee make no more account of the bloudie sweates and horrible torments that Christ suffered for vs miserable men, then to saie, we are all sinners: he will haue nothing to do with vs. For what is this, but blasphemouslie to accuse the Lord God of meere tyrannie, for tormenting his onelie sonne with such agonies, reproch, & villanie, and all (as we seeme to thinke) for a thing of nothing? We must acknowledge our redemption to be a benefit indeed, before he will doe vs anie good. He came not
to

to call those that make so light account of sinne. He came not to call the righteous, but sinners to repentance. If they had once felt the unspeakable ioye and comfort that this godlie sorrow bringeth to a wounded conscience, we should soone agree in this point. For to whom shall I looke (saith the Lord by his Prophet) but to him that trembleth at my words? A contrite and a broken heart (saith Dauid) O Lord shalt not thou despise.

The teares that come from the godlie, maie verie well be likened to April showers, for they moisten the conscience as it were, with a sweet dew, and make it (as the prophet speaketh) like a new watered garden. The sweet reconcilement then that Iesus Christ hath wrought betwene God and vs, doth make vs feeble more sound ioye then the Epicures do in the midst of Christmas, euen in the twelue night, when their iolitie is at y highest. For being iustified by faith, we haue peace with God, & if God doth iustifie, who shall condemne? Iesus Christ that sa-

The vse of the pleasures

ned vs, shall be our Iudge, and therefore we are bolde to looke & long for, without feare, the iudgement daie, which the wicked are so afraid of.

Those that are gamesters cannot bee perswaded, that we should auoid the occasions of euill: & yet we all know, that he that will no harme doe, must doe nothing that belongs thereto.

This is no precise rule. For that loose fellowe Ouid in his booke De remedio amoris, doth set it downe. If wee mislike of our former wantonnes, he telleth vs we must read no wanton books: we must auoid the company of those with whom we haue abused our selues, euen y places wher we haue abused our selues must be auoided: we must in no case be idle, but we must alway be busied about some good matter. The holie Ghost maketh such account of y means, y lead vs vnto sin, y he termeth the meanes by y name of sinne. We know the sinnes of Sodom & Gomor were monstrous & unnaturall: we know y fulnes of bread, & idlenesse, were but the meanes that brought

brought on those vglie sinnes : & yet the Prophet Ezechiel saith, that the sinnes of Sodom & Gomor, were fulnesse of bzead, pride, and idlenesse: the place is plaine inough, it needeth no interpretation, onelie a godlie meditation will serue y turne. This kind of men y I speake of, thinke that little sinnes are not to be made account of: & yet we will laugh at that foolish & papisticall distinction betwæne mortal & veniall sinnes. For whoze bome, theft & murder, is not that deadlie sin that the Apostle speaketh of? No sinne is veniall, & euerie sin is deadlie. For the rewarde of sinne is death, & all vnrighteousnesse is sinne, as Iohn teacheth vs : & accursed is he that shall not continue in euerie thing that is witten in the booke of the Law, to do it : & we must loue the Lord with all our hearts, & with al our thoughts. When men chafe at cards oz at tables, we vse to speake fauourable of this sin. It is in their heat: but afterward they are good fellows againe. But the holie Ghost, when he intreateth

L.iiij.

Cap. 16. 49.

1. Iohn. 5. 16

teth

The vse of the pleasures

Pro. 21. 24.

teth of this matter, he sets it out after an other sort. He that woꝛketh wꝛath in his arrogancie, pꝛoud, hautie, and scoꝛnfull is his name. A theſe maie lessen his finnes, by considering y^e vnwoꝛthinelle of the partie, from whom he stealeth: he is a churle, and doth no good with his monie, and therefore it were a good turne to rob him. So likewise may the murderer: if he be a godlie man whom he killeth, he may say, he did him a good turne: if hee bee a wicked man that he killeth, then he did the common wealth a good turne: but where is the cōmandement of the great God all this while? It is true, that so long as we liue, the roote of sinne shall dwell with vs, in our mortall bodie. We are not pure as y^e familest supposeth: but yet we must strue to be pure, as y^e scripture teacheth. Lust, after it hath conceived, it bringeth forth sin, as Iames teacheth. We ought therefore to be vexed and wearied wth it, & to desire after a patient manner, to haue this tickle estate changed. The Apostle Paul crieth out,
not

not onelie in his owne person, but in
the person of euerie regenerate man,
Wretched man that I am, who shall
deliuer me from this bodie of sinne?
If so singular a man was not thro-
roughlie cast downe, befoze hee had
wasteled with the iustice of God in
this commaundement, we are to take
heede least in suspecting y to be in vs,
which we want, we become carelesse
in seeking the mercie of Christ, with-
out the which there is no helpe. We
must iudge our selues, least we bee
iudged of the Lord: wee must be con-
founded in our selues, our deliuerie
must be from the gates of death, wee
must knowe, that our saluation doth
consist in his free grace, seeing euen our
thoughts are poisoned. If this doctrine
seemeth to rough, we must remember
that it was the saieng of our merci-
full & louing God, euen of that God
that loneth man deere, and sent his
onlie sonne to suffer a most horrible
and a shamefull death for vs misera-
ble men: and that also, euen when
we were his enemies, I saie it was
the

the saieng of this God, Whensoeuer
 thou eatest of the forbidden tree, thou
 shalt die y deth. Cōtrariwise, it was y
 saieng of y enuious serpēt, which was
 a manslaier frō y beginning, y father
 & pꝛince of tyꝛāts, which gapeth con-
 tinually foꝛ bloud, & goeth about like
 a roaring Lion, seeking whom he may
 destroy, I say it was y saieng of this
 our pꝛofest & swozne enimie y can a-
 bide no truce w̄ vs, you shal not die at
 al. But if we mark to what a sower
 death, y swæt words of this flatterer
 tended, we shall be forced to confesse, y
 they wer moze bitter thē woꝛmwood:
 & that y wounds of him y loueth are
 farre better thē y kisses of him y ha-
 teth. We must therfoze resist y diuel,
 & thē he wil flie frō vs: I grone foꝛ y
 amendmēt of these men, & what shold
 I saie vnto thē? I wil shew vnto thē
 yet a little t̄heir owne estate, to the
 end they may repēt. I wold desire thē
 therfoze in y feare of God to examine
 thēselues, by such places of scripture
 as I will shew thē. We read in. y. 4.
 verse of the. 28. of y Prouerbs, y those
 that

that forsake the lawe praise the wicked: but those that keepe y^e lawe do fight against the. We read in y^e. xv. psalme that he shall dwell in y^e tabernacle of God, in whose eyes a wicked man is despised, & which doth honour those y^e feare God. He y^e approueth y^e wicked, & condemneth y^e innocent, both of the are an abhominatiō to y^e Lord. Now let them marke themselves, whether they be more readie to blazē abroad y^e infirmitie of those, which are not ashamed openlie to professe Christ, & his religion: the they are to vtter y^e lewd behauior of those, y^e for any thing they can perceiue, lie still in their accursed estate: when an vn-satiablen man resident, or a wicked baine man, is but a little touched, then we must iudge y^e best: we do not know their hearts, we cannot indeed see directlie into their hearts, no more then I can see y^e hart of him y^e hath committed actual whoredome, or actual murder: but by their couetous, baine & proud behauiour, & words, we knowe they haue proude hearts, baine, and couetous heartes,

for

The vse of the pleasures

for out of the abundance of the heart
the mouth speaketh. How can I set
my selfe against a wicked man. How
can I dispise him, if I cannot tell
(without iudgeing) who is wicked?
In the Chapter of the Proverbs that
I last alledged, it is said, that he that
hideth his sinne, shall not prosper: but
he that confesseth & forsaketh them,
shall haue mercie. Happie is he that
alwaies standeth in awe: but he which
hardneth his hart shall fall into euill.
Reioice O young man (saith the Pre-
cher) in thy youth, walke in y waies
of thine heart, and in the sight of thine
eyes: but knowe, that for all these
things God will bring thee to iudge-
ment. We vse to alledge the natu-
rall inclination to naughtinesse that
is in man, to the end more libertie of
sinning might be graunted him: we
are no Angels, and so forth: but the
consideration thereof ought to make
vs more warie, and more afraide of
sin, & of the occasions of sinne, as the
12. verse of the 6. Chapter to the E-
phesians teacheth vs. We thinke if
wee

of this present life.

wee maie haue so much time, a liſſe
befoze we die, as to ſaie, Lord haue
mercie vpon me, they ſhall doe well
enough. But the Scripture ſaith, not
euerie one that ſaith, Lord Lord, ſhall
enter into the kingdome of heauen:
They ſhall call vpon me (ſaith the
Lord) and I wil not heare them. Pre. 1. The
reaſon is, becauſe they aſke not in
faith: for euerie man beleeueth not,
faith is no light opinion. We thinke
we maie repent timelie enough, whē
we are olde, or whē we are græuouſe,
lie ſicke: but y^e Scripture ſaith, dꝛiue
not off from daie to daie, to turne to
the Lord: for ſodeinlie ſhall his wꝛath
come. Chꝛiſt ſaith to all ſuch, that
their maiſter wil come at ſuch a time
as they leaſt looke for him. Hieremie
in his lamentations giueth vs better
counſell then ſo: It is good (ſaith he) for
a man to beare the yoke in his youth,
contrarie to that diuellish ſaieng of
ſome, A young Saint, and an olde di-
uell. For teach a childe in the trade of
his youth, & when he is olde he wil
not depart from it. I remember mai-
ſter

The vse of the pleasures

Ascham saith, that there was a Judge in England, that had a compa-
nie of wilde Gentlemen bzought be-
fore him for their misbehaviour: they
desire the Judge y he would consider
their case by his owne, because he
himselſe had ben sometimes wilde as
they were. But the Judge willeth
thē in anie case not to pzeſume of his
recouerie, for whē I was young, ther
was twelue of vs (saith he) that rio-
ted then, as you do now, but onelie
two of vs came to good, the rest were
hanged. I doe not speake this, to the
end that anie gameſter, that hath a
miſliking of his preſent eſtate, ſhould
diſpaire of himſelſe: for though the
waie be ſtraight y leadeſh vnto life,
yet the Lord can make vs crucifie
our affections, & denie our ſelues: his
yoke ſhall then be caſie, and his bur-
den light, the keping of the comman-
dement, (as Iohn ſaith) ſhall not then
be græuous: for all y is bozne of god,
ouercommeth y world. Salomon, ſpea-
king of theſe waies of wiſdome, ſaith,
y her waies are waies of pleaſure, &
all

of this present life.

All her paths prosperitie. Throw thy
selfe downe therefore before the foot-
stole of Iesus Christ, whatsoeuer
thou art, with sighing & sobbing: then
though gamsters haue ben thine once
lie ioie, & darling, yet he can make
thee forget all, euen by that mightie
powe whereby he is able to subdue
all things vnto himselfe, shall he bring
this thing to passe. Though by this
meanes thou doest well perceiue, that
thou shalt forgoe the louing counte-
nance of a great manie: yet the Lord
will be vnto thee in stead of all. For
he will comfort thee on this manner.
If you were of y^e world, y^e world wold
loue you, for y^e world loueth hir owne,
such loue as it is wont to vse, you
should haue part of it: but now you
are not of the world, therefore the
world hates you. If the world hateth
you, it hated me before you: be of good
cheere, I haue overcome the world,
feare not little flock, for it is your fa-
thers will to giue you a kingdome.
Those that sow in teares, shall reape
in ioie.

FINIS.



Imprinted at London
by Thomas East, for Iohn Harison
the younger, dwelling in Pater
noster Roe, at the signe of
the Anker, and are
there to be
solde.

..



